

THE

2

TESTIMONY

OF

PHLEGON

VINDICATED:

OR, AN

ACCOUNT

Of the great DARKNESS and EARTHQUAKE
at our SAVIOR'S PASSION, de-
scribed by *Phlegon*.

Including all the TESTIMONIES, both *Heathen*
and *Christian*, in the very Words of the original
Authors, during the first Six Centuries of
Christianity.

With proper OBSERVATIONS on those TESTIMONIES.

By WILLIAM WHISTON, M. A.

L O N D O N :

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The Testimony of PHLEGON Vindicated, &c.

SINCE the Application of *Phlegon's* famous Testimony concerning a great Eclipse and Earthquake, at or about the time of our Savior's Passion, to the like Eclipse and Earthquake related by three of the four Evangelists to have happened at that Passion, has been very lately call'd in question, and endeavoured to be disproved: And since such their Application was always insisted on by the Primitive Christians, and that as of no small consequence to Christianity, it will be fit for me, who have ever declared my firm belief, that such Application was just and well grounded, to set down fairly all the *original Testimonies* I have met with in the Six former Centuries, concerning these Prodigies, in the very Words of the first Authors, both in their Originals and in English, and then to make proper *Observations* upon that intire Evidence, for the Reader's more complete satisfaction.

Before Christ 1700 circiter.	(1.) Testa- mentum Levi, § 4. Ap. Grabe Spicileg. Sec. I. p. 160.	(1.) Testament of <i>Levi</i> , § 4. Authent. Records, p. 311.
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Νῦν ὅν γινώσκετε ὅτι ποιήσει
κύριος κείσιν ἐπὶ τὰς ἡμέρας τῶν ἀν-
θρώπων, ὅτε τῶν πετρῶν χιζομένων,
καὶ τὸ ἥλιος σκεννυμένος, καὶ τῶν ὑδάτων
ξηρανομένων, καὶ τὸ πῦρ καταπ-
τήσσοντος, καὶ πάσης κτίσεως κλονε-
μένης. καὶ τῶν ἀοράτων πνευμάτων
πηκομένων, καὶ τὸ πᾶν σκυλευομένων,
ἐπὶ τῷ πάθει τῷ ὑψίστου, οἱ ἀνθρώ-
ποι ἀπιστοῦντες ἐπιμένουσιν ταῖς ἀδι-
κίαις.

melt away, and the invisible world shall be despoiled, at the passion of the most high, will yet be incredulous, and continue in their unrighteous actions.

Know ye therefore, that the Lord will execute judgment upon the sons of men, who, when the rocks shall be rent, and the sun be put out, and the waters be dried up, and the fire shall make a trembling, and the whole creation shall be disordered, and the invisible spirits shall

587. (2.) Jeremiah. Zach.
xiv. 5, 6, 7.

— Καθὼς ἐνεργάγη ἐν ταῖς ἡμέραις τοῦ σισμῶ, ἐν ἡμέραις Ὅζιν βασιλέως Ἰούδα, καὶ ἦξει κύειθ ὁ Θεὸς μὲν, καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔκστασι φῶς, καὶ ψύχθῃ καὶ παύθῃ, ἔσται μία ἡμέρα, καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ κυρίῳ, καὶ ἔκ ἡμέρας καὶ ἐνυξ, καὶ πρὸς ἑσπέραν ἔσται φῶς.

earthquake, perhaps,) that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night, but it shall come to pass, that at evening time it shall be light.

(3.) Abgarus
A. D. 33. Toparch of Edeffa
to Tiberius. See
Authent. Records, p. 1090.
from Moses Chorenensis,
Lib. II. cap. 29, 30. p. 172,
ἔσ.

(4.) Tiberius
A. D. 33. to Abgarus. I-
bid.

of these things by many. Pilate also gave a clear account of his Miracles; and that after his resurrection from the dead he was esteemed a God.

(5.) Roman Ar-
chives.

Eum mundi casum rela-
tum in arcanis [archivis]
vestris habetis.

Ap. Tertull. Apologet.
Chap. xxi.

In annalibus vestris invenietis, temporibus Pilati, Christo patiente, fugato sole, interruptum tenebris diem.

Ap. Rufin. in Euseb. Hist.
Eccles. ix. 6. è Luciano.

(2.) Jeremiab. Zach. xiv.
5, 6, 7.

Ye shall flee [from another earthquake] as ye fled from before the earthquake in the days of Uzziah King of Judah. And the Lord my God shall come, and all the holy ones with him. And it shall come to pass

in that day, [the day of the

(3.) Abgarus Toparch of
Edeffa to Tiberius.

—At the very time when they crucified Christ, the Sun was darkened, and the Earth was shaken and trembled.

(4.) Tiberius to Abga-
rus.

—We had before heard of these things by many. Pilate also gave a clear account of his Miracles; and that after his resurrection from the dead he was esteemed a God.

(5.) Roman Archives.

You have this accident set down in your [Roman] Archives.

In the Annals of the Romans was found, that in the time of Pilate, when Christ suffered, the Sun was obscured, and the light of the day was interrupted with darkness.

(6.) Mat-

A. D. 60. (6.) Matthew
xxvii. 45, 51.

Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἑννάτης. — καὶ ἰδὼν τὸ καταπέτασμα τῆς ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι ἐσχίσθησαν, καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἤγερθη, καὶ ἐξεληθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτῶν, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος, καὶ οἱ μετ' αὐτῶν, τηρῶντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν, καὶ τὰ γενόμενα ἐφοβήθησαν φόβῳ μεγάλῳ, λέγοντες, Ἀληθῶς Θεὸς υἱὸς ἦν ὁτός.

Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

A. D. 61. (7.) Luke xxiii.
44, 45.

Ἦν δὲ ὡσεὶ ὥρα ἑκτῇ καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης, καὶ ἐσκοτίσθη ὁ ἥλιος, [καὶ σκόλια ἐγένετο ἐν καιρῷ ἡμέρας, ὅτε ἥλιος ἐκλιπόντος, Orig. & Maxim.] καὶ ἐσχίσθη τὸ καταπέτασμα τῆς ναοῦ μέσον. — Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεόν, λέγων, Ὁντως ὁ ἀνθρώπος οὗτός ἐστι δίκαιος ἦν.

Now when the Centurion saw what was done, he glorified God, saying, certainly this was a righteous man.

A. D. 62. (8.) Mark xv. 33.

Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑννάτης. — Καὶ τὸ καταπέτασμα τῆς ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω.

rent in twain, from the top to the bottom.

(6.) Matthew xxvii. 45,
51.

Now from the sixth hour there was darkness over all the earth unto the ninth hour. — And behold the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent : And the graves were opened, and many bodies of saints, which slept, arose, and came out of the graves, after his resurrection, and went into the Holy City, and appeared unto many.

(7.) Luke xxiii. 44, 45.

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened : [there was a darkness in the day time, by an eclipse of the Sun, Orig. and Maxim.] and the vail of the Temple was rent in the midst : —

(8.) Mark xv. 33.

And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. — And the vail of the temple was

(9.) Apostolical
A. D. 68. Constitutions, v.

14.

Ἐπειτα ἐγένετο τρεῖς ὥρας σκό-
τος, ἀπὸ ἑκτῆς ἕως ἐνάτης, καὶ πάλιν
φῶς πρὸς δέκην, καθὼς γέγραπ-
ται, καὶ ἔκ ἡμέρας, καὶ ἔ νύξ, καὶ
πρὸς ἑσπέραν ἔσαι φῶς.

(10.) Recogni-
A. D. 120. tions of Clement,
I. 41.

Cum [verus Propheta] pa-
teretur, omnis ei compassus
est mundus. Nam & sol
obscuratus est, & astra tur-
bata sunt, mare commotum
est, montesque disrupti, &
sepulchra patefacta sunt;
velum templi scissum est, ve-
lut lamentans excidium loco
imminens; & tamen cum
omnis mundus commotus
sit, ipsi etiam nunc ad inqui-
sitionem tantarum rerum
nullatenus commoventur.
were not the impious at all moved to inquire about things
of such great consequence.

(11.) Phlegon
A. D. 130. Trallianus, infra
sepe.

Τῷ Δ' ἔτει τῆς ΣΒ Ολυμπιάδος
ἐγένετο ἐκλειψις ἡλίου μεγίστη τῶν
ἐγνωρισμένων πρότερον, καὶ νύξ ὥρα
5 τῆς ἡμέρας ἐγένετο, ὥστε καὶ ἀστέ-
ρας ἐν ὑρανὶ φαίνεσθαι· σεισμός τε
μέγας κατὰ Βιθυνίαν γενόμενος,
τὰ πολλὰ Νικαίας κατέσχευε.

appeared in the sky. There was also a great earthquake in
Bithynia, which threw down a great part of the city *Nice*.

(9.) Apostolical Constitu-
tions, v. 14.

Then there was darkness
for three hours, from the
sixth to the ninth, and again
light in the evening: As it
is written, *It shall not be day
nor night; and at the evening
there shall be light.*

(10.) Recognitions of Cle-
ment, I. 41.

When [the true Prophet]
suffered, the whole world
suffered with him. The sun
was darkened, and the stars
disturbed; the sea was in
commotion, and the moun-
tains torn in pieces; the
graves also were opened,
and the vail of the temple
was rent: as tho' it lament-
ed the destruction that was
coming on the place. Yet
notwithstanding the whole
world was in commotion,
were not the impious at all moved to inquire about things
of such great consequence.

(11.) Phlegon of Tralles,
often below.

In the IV year of the
CCII Olympiad there was
the greatest eclipse of the
Sun that had been known
before; and night came on
at the sixth hour of the day;
insomuch that the stars ap-

(12.) Thal-

(12.) Thallus, (12.) *Thallus*, under *A-*
A. D. 130. infra in Africa- *ffricanus* below.

no.

Τὸτο τὸ σκότος Ἐκλειψιν τῆς
ἡλίου Θάλλου ἐπικαλεῖ.

Thallus calls this darkness
an *Eclipse of the Sun*.

(13.) Tertullian.
A. D. 200. Apologet. c. xxi.

(13.) *Tertullian* Apologet.
c. xxi.

Eodem momento dies
media, orbem signante sole,
subducta est. Deliquium u-
tique putaverunt, qui id
quoque super Christo præ-
dicatum non scierunt: ra-
tione non deprehensa nega-
verunt. Et tamen eum
mundi casum relatum in ar-
canis [archivis] vestris ha-
betis.

Exactly at the same time,
[that Christ was upon the
cross] the day was with-
drawn in its middle; the
sun hiding its light. 'Tis
true, that those who did
not know this was foretold
concerning Christ, thought
it was an Eclipse. But when
they could not understand
how that could be, they

denied [the fact.] and yet you have that event related in
your Archives.

(14.) Africa-
A. D. 220. nus ap. Syncell.

14. *Africanus* in *Syncellus*,
p. 322, 323.

p. 322, 323.

Τὸ δὲ καθ' ἕκαστον τῶν προέξων
αὐτῆς, καὶ θεραπειῶν σωμάτων, καὶ
ψυχῶν, καὶ τῶν τῆς γνώσεως ἀπο-
κρύφων, ἀναγράφεται τῆς ἐκ νεκρῶν,
αὐταρκεστὰ τοῖς περὶ ἡμῶν μαθηταῖς
τε καὶ ἀποστόλοις αὐτῆς δεδήλωται.
καθ' ὅλην τὴν κόσμον σκότος ἐπέγχετο
φοβερώτατον, σεισμοὶ τε αἱ πέτραι
διεσπέρηνοντο, καὶ τὰ πολλά τῆς
Ἰουδαίας, καὶ τῆς λοιπῆς γῆς κα-
τέρριπον. τῷ δὲ σκότος Ἐκλειψιν
τῆς ἡλίου Θάλλου ἀποκαλεῖ ἐν τεί-
τη τῇ ἐξορίῳ, ὡς ἐμοὶ δοκεῖ, ἀλό-
γως. Εὐραῖοι γὰρ ἄγρη τὸ πά-
ρξ καὶ σελήνην ἰδόντες, πρὸ δὲ μᾶς
τῆς πάσχοντος πᾶσι πῶς συνέβαινον.
Ἐκλειψιν δὲ ἡλίου σ-

But for the particular ac-
tions of Christ, and for his
cures both of bodies and
souls, and for the recondit
doctrines of his knowledge,
and for his resurrection from
the dead, they have been
sufficiently declared by those
his Disciples and Apostles
that were before us. Over all
the World a most terrible
darkness came suddenly, and
the rocks were rent, and a
great part of *Judea*, and of
the rest of the earth, was
thrown down. This dark-
ness *Thallus*, in the third
Book of his Histories, calls

an

λήνης ὑπελθόντος τὸν ἥλιον γίνεται, αἰδύνατον δὲ ἐν ἄλλῳ χρόνῳ, πάλιν ἐν τῷ μεταξὺ μιᾶς καὶ τῆς πρὸ αὐτῆς, κατὰ τὴν σύνοδον αὐτὴν ἀποσῆναι. πῶς ἔν Ἐκλείψι νομισθεῖν κατὰ διάμετρον σχεδὸν ὑπαρχέσης τῆς σιλήνης ἡλίου ; Ἐσὼ δὲ, συναρπαζέτω τὸς πολλὰς τὸ γεγενημένον, καὶ τὸ κοσμικὸν τέρας ἡλίου Ἐκλείψις ὑπονοείσθω, ἐν τῇ κατὰ τὴν ὥσιν. Φλέγων ἰσορεῖ ἐπὶ Τιβερίῳ Καίσαρος [ἐν πανσιλήνῳ] Ἐκλείψιν ἡλίου γεγονέναι τελείαν, ἀπὸ ὥρας ἑκτῆς, [μεχρεὶς ἐννάτης.] δῆλον ὡς ταύτην. τίς δ' ἡ κοινωνία σεισμῶ καὶ Ἐκλείψις, πέτραις ῥηγνυμέναις, καὶ ἀνασάσει νεκρῶν, ποσὺν κινήσει κοσμικῇ ; ἐν γὰρ τῷ μακρῷ χρόνῳ τοιούτοις συμβᾶν ἔ μνημονεύεται· ἀλλ' ἦν σκότος θεοπέμπτον, διότι τὸν κύριον συνέβη παθεῖν. Καὶ λόγος αἰρεῖ ὅτι ἐβδόμηκοντα ἐβδόμαδες εἰς τῷτον συναίρῃνται ἢ χρόνον ἐν τῷ Δανιήλ.

pleat eclipse of the sun : [at the full moon] from the sixth hour [till the ninth :] which plainly denotes this before us. But then, what communion is there between an earthquake and an eclipse, broken rocks, and the resurrection of the dead, or so great a commotion of the world ? For certain such a phenomenon has not been made mention of this long time. It was therefore a darkness brought by a divine power, on account of the sufferings of our Lord. And reason shews us that the lxx weeks in *Daniel* were fulfilled at this time ; [which, by *Africanus's* calculation, which here follows in *Syncellus*, and is preserved in *Eusebius* and *Jerom* also, ended on the second or third years of the ccii Olympiad : i. e. on the sixteenth or seventeenth years of *Tiberius*, as we shall see presently.]

an *Eclipse of the Sun* : But, as I think, without reason. For the *Hebrews* celebrate the passover on the fourteenth day of the moon : but the passion of Christ fell out the day before the passover : but an eclipse of the sun is when the moon is under the sun. Now this cannot happen at any other time than between the first day of the moon, and the day before it. How then can this [darkness] be supposed to be an Eclipse, when the moon was almost diametrically opposite to the sun ? However, let this thing carry the multitude away : And let this mundane prodigy be supposed an *Eclipse of the Sun* ; it being just like it in appearance. *Phelegon* relates, that under *Tiberius Cesar* there was a com-

(15.) Origen's Greek Work, A. D. 260. Greek Work, against *Celsus*, p. 69. contra Cels. pag.

69.

Φλέγων μέντοι, ἐν τρισχαίδε-
κάτῳ, ἢ τεσσαρεσχαίδεκάτῳ, ὅμαι,
ἧς χρονικῶν. καὶ [τὴν] περὶ πῶν
μελλόντων πρόγνωσιν ἔδωκε πρὸς
Χριστῶ, συγχυθεὶς ἐν ταῖς περὶ Πέ-
τρου, ὡς περὶ τοῦ Ἰησοῦ καὶ ἐμαρτύρη-
σεν, ὅτι κατὰ τὰ εἰρημόνα ὑπὸ αὐτῶ
τὰ λεγόμενα ἀπὸ τῆς πλὴν καὶ κεί-
νῃ καὶ διὰ τῆς κατὰ τὴν πρὸς γνώσιν,
ἧς ὡς περὶ, καὶ κενὸν θεοτέρας δι-
νάμειος ἀπεφάνητο εἶναι ἢ ἐν τοῖς
πατέσιν ἧς δογματῶν λόγον.

declares that the word of doctrine that was among our fathers was not destitute of a divine power.

Pag. 80.

Καὶ ἔχουμεν παραινέναι τὸ γεν-
ναῖον, καὶ τὸ παράδοξον ἐπὶ ταῖς
συμβεβηκόσι αὐτῶ ἢ ἀπὸ τῆς εὐαγ-
γελίων, ὅτι ἡ γῆ ἐσειέθη, καὶ
αἱ πέτραι ἐρρίσθησαν, καὶ τὰ μνημεῖα
ἀνεώχθη, καὶ τὸ κατὰ πέτασμα τοῦ
ναοῦ ἐρίσθη ὑπὸ ἀνωθεν ἕως κατὰ
καὶ σκοτία ἐγένετο ἐν ταῖς ἡμέραις,
τοῦ ἡλίου ἐκλιπόμενος. — Περὶ δὲ ἢ
ἐπὶ Τιβερίου Καίσαρος ἐκλείψεως, καὶ
βασιλευσίου καὶ ὁ Ἰησοῦς ὅτι ἐσαυ-
ρώσθαι, καὶ περὶ τῆς μεγάλων τότε
γενομένων σεισμῶν τῆς γῆς, ἀνε-
γράφη καὶ Φλέγων ἐν τῷ τρισκαί-
δεκάτῳ, ὅμαι, ἧς χρονικῶν.

crucified, and concerning the great earthquakes which then happened, *Pblegon* has written in the xiii book (as I think it is) of his Chronicles.

However, *Pblegon*, I sup-
pose 'tis in the xiii or xiv
book of his Chronicles, as-
cribes to Christ the fore-
knowledge of some things
future, having in his dis-
course about *Peter*, after a
confused manner, ascribed
that to Christ which belong-
ed to *Peter*; and he testifies
that what was said by him
came to pass: so that even
he, as it were unwillingly,

Pag. 80.

We can shew [*Celsus*] what
was remarkable and surpris-
ing among the things that
happened at Christ's pas-
sion: either from the gos-
pels, that the earth quaked,
and the rocks were rent, and
the graves were opened, and
the vail of the temple was
rent from the top to the
bottom, and there was dark-
ness in the day time, by the
eclipse of the sun. — But
concerning the eclipse un-
der *Tiberius Cæsar*, in whose
reign we know Jesus was

Pag. 96.

Ὅνται δὲ [Κέλσος] τερατεῖαν
εἶναι καὶ τὸ σεισμόν καὶ τὸ σκότος·
περὶ ὧν κατὰ τὸ δυνατόν ἐν τοῖς
ἀνωτέρω ἀπελογησάμεθα, παρα-
θέμενοι τὸν φλέγοντα ἰσορήσαντα κα-
τὰ τὸν χρόνον τῆ πάθης τῆ σωτη-
ρις τοιαῦτα ἀπνηθήκεναι.

who relates those events to have happened at [or about] the time of the passion of our Savior.

Origen's Latin Work.
In Matth. Tract. xxxv.

Si autem oportet et de temporibus aliquid dicere, dicimus quoniam in Chronicis Phlegontis cujusdam dicitur, (si tamen debemus et hunc, quasi vera dicentem de templo suscipere,) quoniam circa quadragesimum annum a quinto decimo anno Tiberii Cæsaris facta est destructio Hierusalem, et templi quod fuit in ea.—Deduc ergo prædicationis Domini fere annos tres.

A sextâ autem horâ tenebræ factæ sunt super universam terram, usque ad horam nonam.] Ad hunc textum quidam calumniantur evangelicam veritatem, dicentes, quomodo secundum textum potest esse verum quod di-

Pag. 96.

Celsus supposes the earthquake and the darkness to be fictitious wonders: concerning which matters we have, according to our ability, made our defence above, by alledging *Phlegon*,

Origen's Latin Work, upon *Matthew*, Tract. xxxv.

Now if it be proper to say any thing of the times, we say, that it is said in the chronicle of one *Phlegon*, (if we ought to admit of him as writing what was true concerning the temple) that the destruction of *Jerusalem*, and the temple that was in it, happened about the 40th year from the 15th of *Tiberius Cæsar*.—Subtract the preaching of our Lord of *three years*, or thereabouts. [In Origen's Greek extracts in the *Philocalia*, c. I. p. 4. that preaching was only *an year and a few months*; but against *Celsus* L. II. p. 67. rather *between two and three years*.]

From the sixth hour there was darkness over all the earth unto the ninth hour.] As to this text some raise a calumny against the truth of the Gospel, when it says, that There was darkness over the whole earth, from the sixth hour

citur, *Quia factæ sunt tenebræ super omnem terram, a sexta hora usque ad nonam, quod factum nulla refert historia.* Et dicunt, quia sicut solet fieri in solis defectione, sic facta est tunc defectio solis. Defectio autem solis à seculo semper fuit in suo tempore facta : sed defectio solis, quæ secundum consuetudinem temporum ita currentium fieri solet, non in alio tempore fit nisi in conventu solis et lunæ, quando luna subtus currens solis impedit radios, occurrentes ei ; et occursum suo lumen ejus obtundit. In tempore autem quo passus est Christus, manifestum est quoniam conventus non erat lunæ ad solem ; quoniam tempus erat Paschale, quod consuetudinis est agere quando luna solis plenitudinem habet, et in tota est nocte. Quomodo ergo poterat fieri defectio solis, cum luna esset plena, et plenitudinem solis haberet ? Quia autem credentium volentes defensionem aliquam introducere contra hæc, angustiati sermonibus profitentium talia, ita dixerunt, Si nullum prodigium novum factum fuisset in tempore passionis Christi, sed omnia secundum consuetudinem, crederetur, secundum consuetu-

bour to the ninth, which fact no history relates : and they say that, as it happens in an ordinary eclipse of the sun, so there was then such an eclipse of the sun. Now an eclipse of the sun always falls out at its proper time : but an eclipse which happens in the constant course of the world, happens not but at the conjunction of the sun and moon, when the moon running under the sun, meets and intercepts its rays ; and by thus meeting them, darkens its light. But as to the time of Christ's passion, it is plain there was no conjunction of the sun and moon, because it was the time of the passover ; which, according to custom, was celebrated when the moon was at the full, and that all night long. How then could there be an eclipse of the sun, when the moon was at the full, and looked like the sun with a plenary light ? Now because some of the faithful were desirous to say somewhat, by way of apology, in opposition to this reasoning, when they were distressed by such as made use of it, they said thus : If there were no new prodigy that happened at the time of Christ's passion, but all according to what was usual,

dinem facta fuisse illa defectio solis. Nunc autem cum constet cætera prodigia quæ tunc facta sunt non secundum consuetudinem facta fuisse, sed nova et admiranda; nam & *velum templi scissum est in duas partes, à sursum usque deorsum, & terra contremuit, & petrae disruptæ sunt, & monumenta aperta sunt, & multa corpora dormientium sanctorum resurrexerunt*, manifestum est quoniam & illa defectio solis consequenter, secundum cætera prodigia nova, contra consuetudinem facta est. Item adversus hæc filii seculi hujus, qui prudentiores sunt filiis lucis in sua generatione, talia dicunt: Pone quia extra consuetudinem facta est illa defectio solis, in tempore non antiquo, sub principatu Romanorum; ita ut *tenebræ fierent super omnem terram usque ad horam nonam*, quomodo hoc factum tam mirabile nemo Græcorum, nemo Barbarorum factum conscripsit in tempore illo? maximè qui Chronica conscripserunt, & notaverunt sicubi tale aliquid novum factum est aliquando; sed soli hoc scripserunt vestri auctores. Et Phlegon quidem in Chronicis suis scripsit in principatu Tiberii Cæsaris factum; sed non sig-

it might then be believed that this eclipse of the sun fell out in the usual way; but now, when it is certain that the rest of the Prodigies which were then made, were not made in the usual way, but were new and wonderful; as were the *rending of the vail of the temple into two parts, from the top to the bottom; and the earthquake; and the rending of the rocks; and the opening of the graves; and the resurrection of many bodies of the saints which slept*; it is plain that that eclipse of the sun ought by consequence to be like the other prodigies, *i. e.* new, and out of the ordinary way. But farther, the children of this world, *who are wiser in their generation than the children of light*, contradict this solution, and say thus: Suppose this eclipse of the sun, to have been an extraordinary one, and that it happened not very long ago, under the Roman government, and this so, that *there was darkness over all the earth till the ninth hour*: How could a fact so wonderful be passed over in such silence, as not to be mentioned by any Greek or Barbarian to have happened at that time? especially by those that have written Chronicles, and have taken notice

nificavit in luna plena hoc factum. tice whenever any thing new was observ'd? so that they

are only your own authors that write about it. *Phlegon* indeed has written in his Chronicles that this eclipse happened under the government of *Tiberius Cæsar*; but he did not inform us that it happened at the full moon.

[So far this exposition may, for the main, belong to *Origen*, as agreeing with what he says against *Celsus*. But what answer he made to this objection, seems to me to be lost. The long answer, or answers, which follow in this place, being all the direct contrary to what *Origen* himself has said against *Celsus*, and that several years after the writing of this his Commentary on *St. Matthew*; as well as contrary to what he has hitherto pleaded in this Latin Comment, as will appear in my Observations hereafter; so I shall not set down the rest of this long passage in the text, but shall add it in the margin only.]

Vide ergo ne fortis est objectio hæc, & potens movere omnem hominem sapientem, qui nec illis dicentibus, nec istis scribentibus consentit, sed omnia cum ratione & judicio audit. Et non est quidem durum quod unusquisque fidelium qui credit quidem, non tamen cum ratione & cum judicio credit, ut ita sit constans in fide, ut etsi mille crimina objiciant contra evangelicam fidem, volentes destruere fidem nostram, ut in nulla parte eorum commoveatur sermonibus; qui fingens se credere scripturis evangelicis, per occasionem unius aut alterius quæstionis, aut difficilis, aut forte & indissolubilis, adversantes scripturis, festinant fidem Christi & evangeliorum ejus tollere de anima nostra: introducetes quasdam mirabiles res, & mirabilia, Dei virtute consummata; ad seculares quasdam consuetudines transferre volentes. Judicavi igitur bonum, ut accipiens bonum propositum eorum qui in fide constantes esse desiderant, solutiones crimina-

See therefore whether this objection be not strong, and sufficient to move every wise man, who does not give his assent to the affirmations of one party, or to the writings of another, but hearkens to every thing with reason and judgment. And truly it is not a difficult thing for every one of the faithful, who believes indeed, but yet does not believe with reason and judgment, to be so firm in his belief, that tho' men make a thousand objections against the faith of the gospel, in order to overthrow our faith, yet will they be no way moved with their discourses; who pretending to believe the scriptures of the gospel, do yet take occasion from one or two questions, either of lesser difficulty, or such as is insuperable, to contradict the scriptures; and do earnestly endeavour to take out of our minds the belief in Christ and the Gospels; by introducing things that are strange, and by a desire to make wonderful works, wrought by the power of

tionum eorum, in quantum mihi ex Deo est virtus, inveniam pro evangelica veritate; ut fideles non solum fide simplici, sed etiam ratione fidei muniantur in fide. Dicimus ergo, quod Matthæus & Marcus non dixerunt *defectionem solis* tunc factam fuisse: sed neque Lucas, secundum pleraque exemplaria, habentia sic, *Et erat hora fere sexta, & tenebra facta sunt super omnem terram, usque ad horam nonam, & obscuratus est sol.* In quibusdam autem exemplaribus non habetur, *Tenebra facta sunt, & obscuratus est sol*; sed ita, *Tenebra facta sunt super omnem terram, sole deficiente.* Et forsitan ausus est aliquis, quasi manifestius aliquid dicere volens, pro *& obscuratus est sol*, ponere *deficiente sole*: existimans quod non aliter potuissent fieri *tenebra*, nisi *sole deficiente*. Puto autem magis, quod insidiatores Ecclesiæ Christi mutaverunt hoc verbum, quoniam *tenebra facta sunt, sole deficiente*; ut verissimiliter evangelia argui possint, secundum adinventiones volentium arguere ea. Arbitror ergo, sicut cætera signa quæ facta sunt in passione ipsius, in Hierusalem tantummodo facta sunt; sic & *tenebra* tantummodo *super omnem terram Judæam sunt facta, usque ad horam nonam.* Quæ autem dico in Hierusalem tantummodo hæc facta sunt, quod *velum templi scissum est*, quod *terra contremuit*, quod *petræ dirupta sunt*, quod *monumenta aperta sunt.* Nec enim extra Judæam *petra dirupta sunt*, aut *monumenta aperta sunt* alia, nisi ea tantum quæ in Hierusalem erant, aut forte in terra Judæa. Nec alia *terra tremuit* tunc nisi terra Hierusalem. Nec enim refertur alicubi quod omne elementum terræ tremuerit in tempore illo; ut sentirent (verbi gratiā) & qui in Æthiopia erant, & in India, & in Scythia, quod si factum fuisset, sine

of God to be thought of a piece with what is usual in this world. I have therefore thought good, in way of kindness to such as are desirous of being constant in the faith, to do what I can, with the ability God has given me, to discover solutions of their objections: that the faithful may be armed not only with simplicity of faith, but may be able to know a reason for that faith. We say then, that *Matthew* and *Mark*, have not said that there was an *eclipse of the sun*, which happened at that time. Nor indeed does *Luke* say so in the greatest part of the copies; which run thus: *It was near the sixth hour; and there was darkness over all the earth until the ninth hour; and the sun was darkened.* In some copies the words are, not, *There was darkness, and the sun was darkened*; but thus, *There was darkness over all the earth, by the eclipse of the sun.* And perhaps somebody has ventured to put instead of, *The sun was darkened, the sun was eclipsed*, by way of a plainer explication; upon the supposal that the darkness could happen no otherwise than by an *eclipse of the sun.* But I rather think that the enemies of the Church of Christ have insidiously changed the expression, *There was darkness by the eclipse of the sun*: that there might be a plausible occasion given for quarrelling with the Gospels, at the pleasure of such as delight to expose them. My opinion therefore is this, that as the other wonders which came to pass at Christ's passion were only done at *Jerusalem*, so was *the darkness only upon all the land of Judea until the ninth hour.* Now the things I mean, when I say the wonders were confined to *Jerusalem* only, are these; that *the veil of the temple was rent*; that *the earth trembled*; that *the rocks*

dubio inveniretur in historiis aliquibus eorum qui in chronicis scripserunt nova aliqua facta. Sicut ergo quod dicitur, *Terra contremuit*, refertur ad terram Hierusalem; aut si latius voluerit quis extendere ad terram Judæam, sic & *tenebra facta sunt ab hora sexta usque ad nonam super omnem terram*, intellige quod super omnem terram Judæam sunt factæ, aut certe super Hierusalem tantum. Sic ergo qui intelligit, sine culpa intelligit; & non magnitudinem miraculi ostendere volens, incidat in risum sapientium seculi hujus; & magis infidelitatem in hominibus sapientibus operetur, quam fidem.

earth at Jerusalem, or, at the utmost extent, of the earth of Judea; so it is also with the darkness, when it is said to have been *over all the earth* [or land] *from the sixth hour to the ninth*: Understand it, *Over all the land of Judea*, or certainly *over Jerusalem only*. He therefore who understands the matter thus, understands it right; and will not, while he aims to extol the greatness of the miracle, incur the laughter of the wise men of this world; and sooner cause infidelity than faith in wise men.

Dicit autem aliquis contra hæc; si non ex defectione solis facta sunt tenebra tunc super omnem terram Judæam & Hierusalem, sed ex altera causa, ostende causam. Cui talia respondemus: primum quidem quod omnino Evangelistæ nec nominaverunt solem in isto loco; sed tantum quia tenebra facta sunt super omnem terram. Si enim tenebra facta sunt super omnem terram, sole non nominato; sine dubio consequens est intelligere quasdam tenebrosissimas nubes; & forte non unam sed multas & majores concurrisse super terram Judæam, & Hierusalem, ad co-operiendos radios solis: & ideo profundæ facta sunt tenebra à sexta hora usque ad nonam.

rocks were broken; and that the graves were opened. For the rocks were not broken out of Judea; nor were any graves opened, but those only which were in Jerusalem, or perhaps in the land of Judea. Nor did any other earth tremble then, besides the earth of Jerusalem: Nor is it any where related that all the element of the earth trembled at that time; that so, for example, the Ethiopians, the Indians, and the Scythians perceived it. Which had it been so, to be sure it would have been found in some of those Histories wherein Chronologers write somewhat that is new. As therefore we interpret the earth trembled, of the

But perhaps somebody may contradict this, and say, If the darkness did not proceed from the eclipse of the sun, at that time, over all the land of Judea and Jerusalem, but from some other cause, assign that cause. To which I make this reply; In the first place, that the Evangelists have not at all named the sun in those texts; but only that there was darkness over all the earth. For if the darkness was over all the earth, without naming the sun, doubtless we are thence to understand that certain very dark clouds, and perhaps not one, but many, and those large ones also, ran together over the land of Judea and Jerusalem, to hide the sun's rays; and that thence it was that so pro-

found a darkness came and lasted from the sixth hour to the ninth.

A. D. 303. (16.) Arnobius,
L. I. p. 32.

Exutus ut corpore—novitate rerum exterrita universa mundi sunt elementa turbata : tellus mota contremuit : mare funditus refusum est : aer globis involutus est tenebrarum : igneus orbis solis, tepefacto ardore, dirigit.

heat diminish'd, and stood still as if it were affrighted.

(17.) Lucianus Martyr. ap.
A. D. 311. Rufin. in Euseb. Hist. Eccles. IX. 6.

Aut si adhuc vobis minus digna videntur hæc, quæ in terris substantiam gerunt, accipite etiam è cœlo ad stipulatorem fidelem : Solem vobis ipsum horum produco testem ; qui cum hæc fieri per impios videret in terris, lumen suum meridie abscondit in cœlo. Requirite in annalibus vestris, invenietis temporibus Pilati, Christo patiente, fugato sole, interruptum tenebris diem.

was obscured ; and the light of the day was interrupted with darkness.

16. *Arnobius*, L. I. p. 32.

When Christ put off his body——all the elements of the world were terrified at the novelty of the things, and disturbed : the earth was moved and trembled : the sea was removed to the bottom : the air was involved in globes of darkness : the fiery orb of the sun had its

(17.) *Lucian* the Martyr, in *Rufin. Euseb. Hist. Eccl.* IX. 6.

Or in case those things which belong to the earth are not esteemed so worthy of your notice, take a faithful attestation from heaven : I produce you the sun itself for a witness of the truth of what I have said : which when it saw these things done by impious men on earth, hid its light at noon in heaven. Enquire into your own annals ; and you will find, that in the time of *Pilate*, when Christ suffered, the sun

(18.) Lactantii (18.) *Lactantius's* Epitome,
 A. D. 320. Epitome, C. XLV, C. XLV, XLVI. p. 125, 128,
 XLVI. pag. 125, 129.

128, 129.

Quod facinus prodigia
 secuta sunt, ut intelligerent
 nefas quod admiserant. Eo-
 dem nempe momento quo
 spiritum posuit, & terræ
 motus magnus, & deliquium
 solis fuit, ut in noctem dies
 verteretur. — De obscura-
 tione Amos ita dicit, *In illo*
die, dicit Dominus, occidet sol
meridie, & obtenebrabitur dies
lucis; & convertam dies fe-
stos vestros in luctum, & can-
tica vestra in lamentationem.
 Item Jeremias de civitate
 Hierosolyma, in qua passus
 est: *Et subivit sol ei cum ad-*
buc medius dies esset: contusa
est & maledicta; reliquos eo-
rum in gladium dabo.

Prodigies followed that
 great wickedness [of cruci-
 cifying Christ:] that they
 might understand the great-
 ness of the sin they had com-
 mitted. For the very same
 moment that he gave up his
 breath, there was a great
 earthquake, and an eclipse
 of the sun, and that to such
 a degree that the day was
 turned into night. Of the
 darkening of the sun *Amos*
 speaks thus, *In that day, saith*
the Lord, the sun shall go
down at noon, and the light
of the day shall be darkened,
and I will turn your feast-
days into mourning, and your
songs into lamentation. *Amos*
 viii. 9, 10. *Jeremiab* also

speaks thus about the city *Jerusalem*, in which he suffered.
And the sun did set to it while it was yet mid-day. It is
broken and cursed: and the rest of them will I give to the
sword. *Jer. xv. 9.*

(19.) Eusebii
 A. D. 325. Chronicon.

(19.) *Eusebius's* Chronicon,
 over against the III year of
 the CCII Olympiad: and
 the XVIII of *Tiberius*: in
 which XVIII of *Tiberius*, the
 IV year of the CCII Olym-
 piad began. [from *Syncellus*.]

Ἰησοῦς ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ,
 ὁ κύριος ἡμῶν, κατὰ τὰς, καὶ αὐ-
 τοῦ προφητείας, ἐπὶ τὸ πάθος προήει-
 λεντος ἱε τοῦ Τιβερίου Κασιλείας,

Jesus Christ, the Son of
 God, our Lord, according
 to the prophecies concern-
 ing him, came to his Pas-
 sion

καὶ ὃν καιρὸν καὶ ἐν ἄλλοις μὲν Ἑλληνικοῖς ὑπομνήμασιν ἔνθεον ἴσμενα κατὰ λέξιν ταῦτα, Ὁ ἥλιος ἐξήλιπεν, Βιθυνία ἐσεισθη, Νικαίας τὰ πολλὰ ἔπεσεν. ἃ καὶ συνάδει πῖς περὶ τὸ πάθος τῆς σωτηρίας ἡμῶν συμβεβηκόσι. Γράφει δὲ καὶ λέγει [Φλέγων] ὁ τὰς Ὀλυμπιάδας — περὶ ἧς αὐτῶν ἐν τῷ γ', ῥήμασιν αὐτοῖς τάδε. τὸ δ' ἔτει τῆς σς' Ὀλυμπιάδος ἐγένετο ἑκλειψις ἡλίου μεγίστη ἧς ἐγνωρισμένων πρὸ τερρον, καὶ νύξ ὦρα ε' ἢ ἡμέρας ἐγένετο, ὥστε καὶ ἀστέρας ἐν ἑρανῶ φανῆναι. σεισμός τε μέγας κατὰ Βιθυνίαν γενόμενος τὰ πολλὰ Νικαίας κατέσρεψατο. Καὶ ταῦτα ὁ δηλωθεὶς ἀνὴρ.

sion on the xix year of the reign of *Tiberius* : at [or about] which time we have found it thus written, in other Commentaries of the Greeks, *verbatim*, *The sun was eclipsed : There was an earthquake at Bithynia : A great part of Nice fell*. Which accounts agree to what came to pass among the other occurrences relating to the passion of our Saviour. Nay *Pblegon*] who collected the Olympiads, writes thus concerning the same things, in his xiii book, in these very

words. *Now in the iv year of the ccii Olympiad, there was the greatest eclipse of the sun that had been known before ; and night came on at the sixth hour of the day ; inasmuch that the stars appeared in the sky. There was also a great earthquake in Bithynia, which threw down a great part of the city Nice.* Thus says the writer before mention'd.

(20.) Dionysius Areopag. Op. A. D. 360. Vol. II. pag. 91. vid. p. 214.

(20.) The counterfeit *Dionysius the Areopagite*, in his spurious Epistle to *Polycarp*, Vol. II. p. 91. See pag. 214, 215.

Τί λέγεις περὶ τὸ ἐν τῷ σωτηρίῳ σαυρῶ γεγονυίας ἐκλείψεως ; ἀμφοτέρω γὰρ τότε κατὰ Ἡλιόπολιν ἄμα παρόντε καὶ συνεσῶτε, παραδόξως τῷ ἡλίῳ τὴν σελήνην ἐμπίπτουσαν ἐωρῶμεν, (ὃ γὰρ ἦν συνόδε καιρὸς) αὐτὴς τε αὐτὴν ἀπὸ τῆς ἐνάντιος ὥρας ἄχει τῆς ἐσπέρας, εἰς τὸ τῷ ἡλίῳ διάμετρον ὑπερφυῶς ἀντικαταστάσαν.

What sayst thou [*Apollophanes*,] of the eclipse when our Savior was on the cross? for we were both then present together at *Heliopolis*, and standing together, and we saw the moon falling upon the sun after an unusual manner, for it was not the time of the conjunction : And a-

gain, from the ninth hour to the evening, standing diametrically opposite to the sun, after a supernatural manner.

Maximus

A. D. 600. Maximus in
Schol. p. 97.

Μέμνηται ἡ καὶ φλέγων ὁ Ἑλλη-
νικὸς Χρονογράφος ἐν τρισκαιδε-
κάτῳ χρονολογίῳ, ἐν τῇ σγ
Ολυμπιάδι τῆς ἐκλείψεως τῆς αὐτῆς
ἐν τῷ εἰσῳθὸς αὐτὴν λέγων γε-
νέσθαι, ὅ μὲν δὲ τρέπον ἀνέγραψε.
Καὶ Ἀφρικανὸς δὲ ὁ ἡμέτερος ἐν
πέμπτῳ χρονολογίῳ, καὶ Εὐσεβίου
ὁ Παμφύλις ἐν ταῖς ἀντίστοιχαις μνηταῖς
τῆς αὐτῆς ἐκλείψεως.

and Eusebius Pamphili mentions the same in his Chron-
icle.

Pachymeris Para-
phrasis, pag. 103.

Τί φήσει [Ἀπολλοφάνης] περὶ τῆς
κατὰ τὸ σωτήριον σαρζὸν ἐκλείψεως;
ἀμφοτέροι γὰρ ἡμεῖς ἐγώ τε καὶ αὐτός,
κατὰ τὴν τοῦ Ἁγίου Πνεύματος Ἡλιόπολιν
παρόντες (ἐθὺς γὰρ ἦν τότε τοῖς
ὁπότε ἐπὶ τῇ Ἑλλάδι ἀποδημεῖν εἰς
Ἁγυπτίον μαθήσεως ἕνεκα) καθεω-
ροῦμεν τὴν ποταμὴν ἐκλείψιν, καὶ
ὅπως ζῆν καὶ ὅπως λόγον ἐγένετο
ἐθαυμάζομεν κατὰ διάμετρον γὰρ
ἡ σελήνη τεσσαρεσκαίδεκάδια ἔσα
πρὸς ἡλίου ἦν, καὶ ὅν καιρὸν ἐδέετο
συμβάλλειν ἡλίου ἐκλείψιν γίνεσθαι.
Εἰ μὴ γὰρ παρεμπέσοι ἡ σελήνη καὶ
ὑποδράμοι τὸ ἥλιον καὶ μὴ γενήσεται
ἡ σελήνη ἐκλείψις τότε γὰρ ἐκ ἦν
συνόδος καιρὸς καὶ τὸ θαυμάσιον ὅτι
καὶ ἐκλείψις ἐγένετο ἀπὸ ὥρας 5' ἕως
ὥρας 9' ἑνάτης. καὶ ἀπ' ἐνάτης ὥρας ἕως
ἑσπέρης πάλιν κατὰ διάμετρον πρὸς
ἡλίου ἡ σελήνη ἐγένετο.

moon be co-incident with the sun, and run under it.
Whereas it was not the time of conjunction. And the won-
der was, that the eclipse lasted from the sixth hour to the
ninth; and from the ninth hour till the evening, the moon
was diametrically opposite to the sun.

Maximus in his Scholion,
p. 97.

Phelegon, the Grecian Chro-
nologist, in the xiii book of
his chronicle, mentions this
eclipse in his ccciii Olympi-
ad, and says it came to pass
contrary to the usual course
of things, but did not de-
scribe the manner of it. Our
Africanus also, in the fifth
book of his Chronicle;

Pachymeris's Paraphrase,
pag. 103.

What will Apollonbanes
say to the eclipse at
the crucifixion of our Sa-
vior? For we both, I
and he, were at *Helioopolis* in
Egypt: (for it was then usual
among the Greeks to travel
from every place into *E-*
gypt, for the sake of learn-
ing) and saw that e-
clipse, and wondered at the
strange and unaccountable
nature of it. For the moon
was diametrically opposite
to the sun, it being the four-
teenth day of the moon;
at which time there ne-
ver happens an eclipse of the
sun. For there will be no
eclipse of the sun, unless the

Michael Sin- *Michael Singelus, or Syn-*
 A.D. 830. gelus, pag. 203, cellus, p. 203, 213.
 213.

Μιχαήλ Σύγγελλος φησιν—
 Τοιούτοις ἔν ἐις ἡμᾶς κατήντηκε
 λόγος ἀνέλαθεν πρὸς πατρὸς παιδὶ
 παραδεδομένος, ὡς ὁ μέγας Διονύ-
 σιος ἔτις, κατὰ τὸν τῷ σωτηρίας
 πάθος καιρὸν, ἡνίκα μεσέσης ἡμέ-
 ρας ὁ ἥλιος ἐκρύπτετο, ἐπὶ τῷ
 παραδόντι σφόδρα τεθηπώς. κ. τ. λ.
 See p. 258.

at it, &c.

(21.) Hieron.
 A.D. 380. Chronic. Euseb.

Jesus Christus, secundum prophetias, quæ de eo fuerant prolocutæ, ad passionem venit anno Tiberii xviii. Quo tempore etiam in aliis ethnicorum commentariis hæc ad verbum scripta reperimus: *Solis facta defectio: Bithynia terræ motu concussa: & in urbe Nicæa ædes plurimæ corruerunt.* Quæ omnia his congruunt quæ in passione salvatoris acciderant. Scribit vero super his & Phlego, qui Olympiadum egregius supputator est, in xiii libro ita dicens. Quarto autem anno ccii Olympiadis, magna & excellens inter omnes, quæ ante eam acciderant, defectio solis facta: dies horâ sextâ in tenebrosam noctem versus, ut stellæ

He relates, that this tradition has come down from the former times, delivered from father to son, that this great man *Dionysius*, at the time of our Savior's passion, when the sun was hidden in the midst of the day, was greatly surprized

(21.) *Jerom's* Chronicon of *Eusebius*, over against the same year with *Eusebius*.

Jesus Christ, according to the prophecies which were spoken of him, came to his passion on the xviii year of *Tiberius*. At which time also we have found it thus written in other Commentaries of the Heathens, *verbatim: The sun was eclipsed: There was an earthquake in Bithynia: and many houses fell down in the city Nice.* All which accounts agree to what came to pass among the occurrences at the passion of our Savior. Nay *Pblegon*, who was a very skilful Chronologer as to the Olympiads, in his xiii book writes thus: *Now in the fourth year of the ccii Olympiad, there was a great eclipse of the sun; such an one as excelled all others*
that

in cœlo visæ sint : terræque motus in Bithynia Nicææ urbis multas ædes subvertērit. Hæc supradictus vir.

that had been before it. The day, at the sixth hour, was turned into night, so that the stars appeared in the sky; and an earthquake in Bithynia threw down many houses of the city Nice. Thus says the writer before-mentioned.

Hieron. in Matt. Lib. IV.

A sexta autem hora tenebræ factæ sunt super universam terram, usque ad horam nonam.] Qui scripserunt contra evangelium suspicantur, deliquium solis, quod certis statutisque temporibus accidere solet, discipulos Christi, ob imperitiam, super resurrectione Domini interpretatos; cum defectus solis nunquam nisi ortu lunæ fieri soleat. Nulli autem dubium est, Paschæ tempore, lunam fuisse plenissimam. Et ne forsitan videretur umbra terræ, vel orbis lunæ soli oppositus breves & ferrugineas fecisse tenebras, trium horarum spatium ponitur; ut omnis causantium occasio tolleretur. Et hoc factum reor, ut compleatur prophetia dicens, Occumbet sol meridie, & contenebrabitur super terram in die lux. Et in alio loco, Occubuit sol cum adhuc media esset dies.

Jerom on Matt. xxvii. 45.

Now from the sixth hour there was darkness over all the earth until the ninth hour.] Those who have written against the Gospel suspect that the disciples of Christ were so unskilful, as to interpret an eclipse, which uses to happen at certain and determinate times, of [the darkness at the death and] resurrection of Christ; while an eclipse of the sun is not made but at the new moon. Now no one can be ignorant that the moon was intirely full at the Passover. And lest perhaps it might be imagined that the earth's shadow, or the orb of the moon then opposite to the sun might have occasioned a short and imperfect darkness, we have the mention of an interval of three hours for it: that all pretences might be cut off from cavillers. And I suppose this was done that the prophecy

might be fulfilled which says, The sun shall go down at noon, and the light shall become dark over the earth in the day time. Amos viii. 9. And in another place, The sun went down while it was yet mid-day. Jer. xv. 9.

Ibid.

A. D. 40. Ibid. & ap. Grab.
Spicileg. Sec. I. p.

On ver. 51.

31.

In evangelio, quo utuntur Nazareni & Ebionitæ, superliminare templi infinitæ magnitudinis fractum esse atque divisum legimus.

(22.) Chry-

A. D. 398. fostomus in Mat.

XXVII. 45.

Ἐπὶ πᾶσαν τὴν ἐικυμένην ὅπερ
ἔξέποτε πρότερον συνέβη, ἀλλ' ἢ
ἐν Ἀιγύπτῳ μόνον, ὅτε τὸ πάρα τε-
λῆσθαι ἔμελλεν. καὶ γὰρ ἐκεῖνα τόπων
τύπος ἦν. καὶ σκόπη πότε γίνεται,
ἐν μεσημβρίᾳ. ἵνα πάντες οἱ τὴν
γῆν οἰκῶντες μάθωσιν; ὅτι πανταχῶς
τὴν οἰκυμένην ἡμέρα ἦν. — ὅτι γὰρ
τὸ σκότος ἐκεῖνο ἐκ ἦν ἐκλειψίς,
ἀλλ' ὁρῶντες καὶ ἀνανάκησις, ἐκ ἐν-
τεῦθεν μόνον δῆλον ἦν, ἀλλὰ καὶ ἀπὸ
τῆς χαίρης. τρεῖς γὰρ ὥρας παρ-
μεινεν. ἡ δὲ ἐκλειψίς χαίρῃ γίνεται
ἐν μιᾷ ῥοπῇ. καὶ ἴσασιν οἱ ταύτην τε-
θεαμῖνοι. [Vid. & OEcumen. qui
in loc. vocat κοσμικὸν τέρας, ὃ με-
ρικόν, ὡς περ ἐν Ἀιγύπτῳ.]

We read in the Gospel which the *Nazarens* and *E-bonites* use, that the beam over the entrance of the temple, of an immense magnitude, was broken and divided.

(22.) *Chrysostom*, on *Matt.*

XXVII. 45.

This darkness was over all the habitable earth, which never happened before; but there was once [such a darkness] in *Egypt* only, when the passover was to be celebrated. For what was then done was a type of what now came to pass. Observe also when it came? At noon: that all the inhabitants of the earth might learn by it; for it was day-time every where in the habitable earth. — Now that this darkness was not an eclipse, but [an effect of] the anger and dis-

pleasure [of God,] is manifest; not only thence [from the darkness it self,] but from the time that it continued, three hours. Now an eclipse in its usual time happens on a sudden: [and is immediately over:] as they who have seen such an one know. [See also *OEcumenius* on this verse, who calls this darkness, with *Africanus*, κοσμικὸν τέρας, a mundane prodigy, but not one that concerned a part of the world only, as did the darkness in *Egypt*.]

A. D. 416. (23.) Orosius
Hiftor. VII. 4.

(22.) Orosius VII. 4.

Deinde anno ejusdem [Tiberii] xvii, cum Dominus Jesus Christus voluntarie quidem se tradidit passioni, sed impie à Judæis apprehensus, & patibulo suffixus est, maximo terræ motu per orbem facto, saxa in montibus scissa sunt; maximarumque urbium plurimæ partes plus solitâ concussione ceciderunt. Eadem quoque die, ad horam diei sextam, sol in tantum obscuratus, tetraque nox subito obducta terris est, & sicut dictum est,

*Impæque æternam timuerunt
secula no tem.*

Usque autem neque lunam lumini solis, neque nubes obstitisse manifestum est; ut xiv ea die lunam totâ cœli regione interjectâ longissime à conspectu solis abfuisse, & stellas tunc diurnis horis, vel potius in illa horrenda nocte toto cœlo fulsisse referatur. Quod non solum sanctorum Evangeliorum fides, sed etiam aliquanti Græcorum libri attestantur.—Sane Asiæ civitates illo terræmotu dirutas, tributo dimisso, propriâ etiam libertate donavit [Tiberius.]

Afterward, in the xvii year of *Tiberius*, when our Lord Jesus Christ voluntarily delivered himself up to his passion, but was impiously seized on by the Jews, and crucified, there was a great earthquake throughout the world; the stones in the mountains were broken, and many parts of the greatest cities fell down, by the unusual concussion. On the same day also, at the sixth hour, the sun was intirely darkened, and a terrible night was drawn over the earth on a sudden; and, as the saying is, *The wicked world fear'd an eternal night.* Yet are we assured that the obstruction of the sun's light was so far from being owing to the moon, or to the clouds, that 'tis manifest on that xiv day of the lunar month, the moon was as far as possible distant from the sun's face, or diametrically opposite to it: that during the diurnal hours, or rather during that horrid night, the stars appeared all over the sky. This is attested to, not only by the authority of the Gospels,

but by several books of the Grecian writers.—'Tis also true, that *Tiberius* made those cities free from tribute, and gave them their own liberty, which had been thrown down by this earthquake.

Chronicon

A. D. 400, (24.) Chroni-
 or 500. con Alexandri-
 num ad annum
 Tiberii xviii.

Καὶ ἐσκότισθη ὁ ἥλιος εἰς ὅλον τὸν κόσμον ἀπὸ ἑκτῆς τῆς ὥρας· περὶ τῆς σκότους μέμνηται Διονύσιος ὁ Ἀρεοπαγίτης, ἐν τῇ πρὸς Πολυκαρπὸν ἐπιστολῇ, τῆς κατὰ τὸ ἔτος γενομένης καινοπρεπὲς τῆς ἡλίου ἐκλείψεως. Καὶ οἱ ἔξωθεν δὲ τῆς ἐνιαυτοῦ τούτου ἐπισημάναντο, ἀσφαλῶς εἰπόντες, καὶ τὸ σεισμὸν γενόμενον καὶ καλεζαίρετον, φλέγων ὁ τὰς Ολυμπιάδας συναγαγὼν. Λέγει γὰρ ἐν τῷ 19' συγγράμματι οὕτως. Τῷ δὲ τετάρτῳ ἔτει τῆς 6' Ολυμπιάδος ἐγένετο ἐκλείψις ἡλίου μεγίστη ἥτις ἐγνωσμένων πρότερον, καὶ νύξ ὥρα ἔκπλη τῆς ἡμέρας ἐγένετο, ὥστε καὶ ἀστέραι ἐν ἑραν φανῆναι, σεισμόστε μέγας κατὰ Βιθυνίαν γενόμενος. Ταῦτα ὁ δηλωθεὶς ἀνὴρ, γνὼς τὸ παρὰδοξόν τῆς ἐκλείψεως τῆς ἡλίου· ἔπε γὰρ ἠκούσθη, ἡ δὲ γέγονεν τοῖς ἑκπερσθεν αἰῶσιν περὶ τὴν πανσέληνον ἐκλείψιν ἡλίου. — Περὶ ταύτης τῆς ἡμέρας προσεφάντευσε Ζαχαρίας υἱὸς Ἰωαδὰ λέγων, Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἔκ ἔσαι φῶς, καὶ ψυχὴ καὶ πάγος· καὶ ἔσαι μία ἡμέρα, καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ κυρίῳ, καὶ ἔκ ἡμέρα καὶ ἡ νύξ, καὶ πρὸς ἐσπέραν ἔσαι φῶς.

(24.) Chronicon Alexandrinum, where the words of *Pblegon* are twice repeated. [the Passion being, in this author's opinion, *March 21*, on the xix of Tiberius, pag. 521.]

The sun was darkened over all the world, from the sixth hour. Of which darkness *Dionysius the Areopagite* makes mention in his epistle to *Polycarp*, as of an extraordinary eclipse of the sun this year. Those also who were not Christians determined this very year, when they clearly said, there was an extraordinary earthquake also; [particularly] *Pblegon*, who collected the *Olympiads*. For in his xiii book he says thus, *Now in the iv year of the ccli Olympiad, there was the greatest eclipse of the sun that had been known before, and night came on at the sixth hour of the day, insomuch that the stars also appeared in the sky. There was also a great earthquake in Bithynia.* Thus says the forementioned writer, as owning the extraordinary nature of this eclipse of the sun. For it was never

heard of, nor happened in former ages, that an eclipse of the sun should be at the full moon. — Concerning this day did *Zacharias* the son of *Jehoiada* prophesy, and say; *On that day there shall not be light, but cold and frost: And it shall be one day, known to the Lord: It shall not be day, and it shall not be night; and at even there shall be light.*

Pag.

Pag. 526, 527.

Ἐξ ὧν, ὡς πρόκειται, ὁ παρὰ τοῖς Ἕλλησι χρονολογῶντες ἰσότης φλέγων, ὁ τὰς Ολυμπιάδας περικώς, λέγων· Τῷ δὲ τετάρτῳ ἔτει τῆς ὀκτῆς Ολυμπιάδος ἐγένετο ἡλείς ἡλίου μεγίστη ἥντιν ἐγνωσμένων πρότερον· καὶ νύξ ὥρα ἕκτη τῆς ἡμέρας ἐγένετο· ὥστε καὶ ἀστέρας ἐν τῷ ἑραυρῷ φανῆναι· σισυόσι μέγας κατὰ Βιθυνίαν γενόμενος τὰ πολλὰ Νικίᾶς κατεσσεύετο. ταῦτα ὁ δηλωθεὶς ἀνὴρ.

appeared in the sky. There was also a great earthquake in Bithynia, which overthrew a great part of the city Nice. Thus says the writer beforementioned.

(25.) Philopo-

A. D. 600. nus de Creatione.

II. i. p. 88, 89.

Τάττι δὲ τῆς σκότης, μᾶλλον δὲ τῆς νυκτὸς ταύτης, καὶ φλέγων ἐν ταῖς Ολυμπιάσιν ἐμνήσθη λέγει· ὅτι τῷ δευτέρῳ ἔτει τῆς διακοσιοῆς δευτέρας Ολυμπιάδος, ἐγένετο ἡλίου ἡλείς μεγίστη ἥντιν ἐγνωσμένων πρότερον· καὶ νύξ ὥρα ἕκτη τῆς ἡμέρας ἐγένετο· ὥστε καὶ ἀστέρας ἐν ἑραυρῷ φανῆναι. ὅτι δὲ τῇ ἐν τῷ ἑραυρῷ τῇ δευτέρῃ Χεῖρῃ γενομένης τῆς ἡλίου ἐκλείψεως, καὶ ἐκ ἑτέρας ἐμνήσθη καὶ φλέγων, Πρώτον μὲν ἐκ τῆς ἀγνοίας μὴ ἐγνωσθαι τὴν τῆς αὐτῆς ἐκλείψεως τοῖς πρότερον χρόνοις, ἐστὶ δὴλον. εἰς γὰρ τὸν τρόπον ἐστὶν ἀπάσης ἐκλείψεως ἡλιακῆς φυσικός. αἱ γὰρ συνήθως τῆς ἡλίου ἐκλείψεις, ἐν μόνῃ συνόδῳ ἥντιν δύο φωστῆρων γίνονται ἢ δὲ ἐπὶ τῇ δευτέρῃ Χεῖρῃ ἐν πανσελήνῳ γέγονεν, ὅπερ φυσικῶς γενέσθαι ἐστὶν ἀδύνατον.

Pag. 526, 527.

We learn [that Christ preached three years] from what the Greek Chronologer, Pblegon, also relates, he that wrote the Olympiads; saying, Now on the fourth year of the ccii Olympiad, there was the greatest eclipse of the sun that had been known before; and night came on at the sixth hour of the day: so that the stars also ap-

(25.) Philoponus of the Creation, II. 21. p. 88, 89.

Pblegon also in his Olympiads makes mention of this darkness, or rather of this night: for he says, that In the second year of the ccii Olympiad, there was the greatest eclipse of the sun which had been known before: and night came on at the sixth hour of the day; inasmuch that the stars appeared in the sky. Now that Pblegon also makes mention of that eclipse of the sun which happened at the crucifixion of Christ, and not of any other, is manifest: First, because he says no such eclipse had been known in former times; for there is but one natural way of every eclipse of the sun: for the usual eclipses of the sun

D

sun

καὶ ἐπὶ μὲν τῶν ἄλλων τῶν ἡλίου ἐκλείψεων εἰ καὶ ὁ ἥλιος ἐκλείπειται ἀκαρτίον χρόνον μέρους ἀφώπτεται μέρους, ἐιθέως ἄρα καθάαιρεσθαι ἀρχεται ἐπὶ δὲ τοῦ δεσπότου Χριστοῦ ἀπὸ ἑκτῆς ὥρας ἕως ἑννάτης ἀφελγῆς ὁ αἴθρ ἔμεινε παντελῶς.

Καὶ ἀπ' αὐτῆς δὲ τῆς αἰτίας καίσαρος ἰσχυρὰς δείκνυσθαι. Βασιλεύειν μὲν γὰρ αὐτὸν φησὶν ὁ Φλέγων, τῷ δευτέρῳ ἔτει τῆς ἑκατοστῆς ἐνενηκοστῆς ὀγδόης Ὀλυμπιάδος. τὴν δὲ ἐκλειψὶν γεγονέναι ἐν τῷ τετάρτῳ ἔτει τῆς διακοστῆς δευτέρας Ὀλυμπιάδος. ὡς συνάγεσθαι ὑπὸ τῆς ἀρχῆς τοῦ βασιλεύουσι Τιβερίου, ἕως τοῦ τετάρτου ἔτους τῆς διακοστῆς δευτέρας Ὀλυμπιάδος, ἐγγύς σου ἔτι δέκα καὶ ἐννέα. τεῖα μὲν τῆς ἑκατοστῆς ἐνενηκοστῆς ὀγδόης. τῶν δὲ ἄλλων τεσσαρῶν δέκα καὶ ἕξ.—^ο Ἦν δὲ τὸ ἔτος ἐκεῖνο τῆς Τιβερίου καίσαρος βασιλείας ἐννέα καὶ δέκαλον ἐν ᾧ ἡ σωτηρία τοῦ κόσμου γέγονε τοῦ Χριστοῦ σαύρωσις, καὶ ἡ ἐπ' αὐτῇ παρὰ δόξαν καὶ ἀσυνήθους τῇ φύσει ἐκλειψὶς ἡλιακή, τῷτον γενομένη τὸν τρόπον ὃν Ἀρεοπαγίτης ἔγραψε Διονύσιος, ἐν τῇ πρὸς Πολύμαχον τῷ ἱεράρχῃ ἐπιστολῇ.

sun happen only at the conjunction of the two luminaries: but that at [the death of] Christ happened at the full moon; which in a natural way is impossible. And in other eclipses of the sun, altho' the whole sun be eclipsed, it continues without light but a very small portion of time: and at the same time begins presently to clear it self again. But at [the death of] Christ the air continued entirely without light from the sixth hour to the ninth.

The same thing is proved also from the history of [Tiberius] *Cæsar*: For *Pblegon* says, he began to reign on the 11 year of the cxcviii Olympiad; but that the eclipse happened in the iv year of the ccii Olympiad: so that if we compute from the beginning of the reign of *Tiberius*, unto the iv year of the ccii Olympiad, there are pretty near xix years: i. e. 111 of the cxcviii Olympiad, and xvi of the other four.—That year was the xix of the reign of *Tiberius Cæsar*; wherein the crucifixion of Christ, for the salvation of the world, happened; as also that surprizing eclipse of the sun which happened thereupon in this so unwonted and unnatural a manner.

III. 9. pag. 116.

Διδὺ ὑπὲρ φύσιν ἢ ἐπὶ τῷ τῶν
τῷ σωτήρι ἡλιακὴ γέγονεν ἑκλειψις,
ἐν πανσελήνῳ γενομένη, ἥς καὶ Φλέ-
γων ἐν ταῖς Ὀλυμπιάδι μέμνηται,
ὡς καὶ ἐν τῷ πρὸ τούτου γεγραφ-
μεν, καὶ ὁ Ἀρεοπαγίτης διηγῆται
πῶς γέγονε Διονύσιος.

A. D. 600, (26.) Malela,
or 850. pag. 310.

Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἦν εἰς τὸ
κόσμον σκότος· περὶ δὲ σκότους συ-
νεγράφατο ὁ σοφώτατος Φλέγων, ὁ
Ἀθηναῖος εἰς τὴν ἰδίαν αὐτοῦ συγ-
γραφὴν ταῦτα· Τῷ ὀκτοκαίδε-
κάτῳ ἔτει τῆς βασιλείας Τιβερίου
Καίσαρος, ἐγένετο ἑκλειψις ἡλίου
μεγίστη πλεον ὅτι ἐγνωσμένων πρό-
τερον, καὶ νῦν ὑπὲρ ἦεν ὥρα ἕκτη τῆς
ἡμέρας· ὥστε καὶ τὰς ἀστέρας φαίνεσ-
θαι.

manner. Of which *Dionysius* the *Arcopagite* wrote in his letter to Bishop *Polycarp*.

III. 9. p. 116.

Wherefore that eclipse of the sun, which was at the crucifixion of Christ, was supernatural, as being at the full moon: of which *Phlegon* also makes mention in his *Olympiads*, as we have written in the book foregoing. And *Dionysius* the *Arcopagite* explains how it was caused.

(26.) *Malela*, under the Consulship of *Sulpicius*, and *Sylla*, or A. D. 33.

And the sun was darkened, and there was darkness upon the world; concerning which darkness, that very wise man *Phlegon*, the *Athenian*, wrote in his own book thus: On the XVIII year of the reign of *Tiberius Cæsar*, there was the greatest eclipse of the sun; greater than those that had been known before: and it was night at the sixth hour of the day, insomuch that the stars appeared.

N. B. This *Malela* is known to be a most inaccurate Chronologer; and probably much later than those VI centuries to which I confine my self; however, I have added his testimony to the other testimonies foregoing.

N. B. I omit here the modern story of a particular eclipse of the sun, as seen in some year about the passion of Christ in *Cbina*, and by some applied to the supernatural eclipse before us ; of which a great noise has been made of late by some very weak people. It was about the new moon, and so could not be this eclipse, which was at the full ; and as it came on somewhat sooner than the calculation, it was therefore, no doubt, a natural eclipse of the sun, whose calculation had probably been carelessly made : And yet the astronomers were loth to confess it, lest they should have been capitally punished ; (for that has been long the way in that country.) Nor could a darkness visible at the meridian of *Jerusalem*, from noon to three a clock in the afternoon, be seen long at the meridian of *Cbina* ; because the sun was there set when about three quarters of an hour of that three hours darkness was over ; and all the rest of the time it was under their horizon. Nor indeed does the *whole earth*, over which this darkness is said to have been by the Evangelists, ever take in *Cbina* in any part of the Bible. See *Supplement to the Lit. Accom. of Propb.* pag. 110, 111, 112.

OBSERVATIONS *from the* *foregoing* TESTIMONIES.

I. **W**HEN I here quote the *Testaments of the twelve Patriarchs*, and the *Recognitions of Clement*, I, at present, waive the consideration of the great antiquity of the one, and any sacred authority they may either of them claim; and only consider them as witnesses early in the second century, long before *Origen*, who quotes them both: which antiquity of theirs is plainly unquestionable.

II. In the testimony of *Pblegon*, as briefly given us from *Africanus*, by *Syncellus*, I have put the words [at the full moon] and those other words [to the ninth hour] into brackets: as very probably later interpolations, crept out of the margin into the text, and not the words of *Africanus* himself. We otherwise know, and that certainly, that none of these words were in *Pblegon's* original testimony: and we otherwise know, and that certainly, that *Africanus* was far from a credulous, or careless, or imposing Writer; nay that he was the most learned, faithful, and accurate Chronologer of all antiquity. And he who shall compare the remaining part of this fragment of *Africanus*, in the same transcript of *Syncellus*, with the Greek copy of it in * *Eusebius*, and its Latin version in † *Jerom*, both still preserv'd, will soon see that *Theophanes's*, and *Goar's*, and *Scaliger's* complaints of *Syncellus's* inaccuracy in transcribing, are not wholly groundless. All which affords just reason to suspect, that the transcript of *Syncellus*,
before

* *Euseb. Demonstr. VIII. p. 389, 390, 391:*
Dan. IX.

† *Hieronym. in*

before us, is not a little inaccurate also. I wish, however, that the MSS of *Syncellus* himself were consulted upon this occasion.

III. In the large quotation out of *Origen's* Latin Commentary on *St. Matthew*, I break off the text before the middle, and give the rest in the margin only, as spurious ; and as so far from agreeing with *Origen's* own opinions, well known here from his Greek Works, still extant, and from the former part of this Latin Comment set down in the text, that it *contradicts* them in almost every particular. Thus, to say nothing of the difference, the visible difference here is in general from the stile and genius of the true *Origen* ; the genuine *Origen* says, the darkness at our Savior's passion was caused by an *eclipse of the sun*. The other denies it, and ascribes it to *thick clouds* only. Thus the genuine *Origen* quotes the text of *St. Luke*, as it stood in the copies of his age, that *there was a darkness in the day time, by an eclipse of the sun*. The other looks on that reading as an interpolation, indeed as a dangerous interpolation made by the enemies of christianity. Nay, and afterward directly denies that the Evangelists do so much as *name the sun* upon the occasion ; not only contrary to *Origen's* own words, and citation of *St. Luke's* gospel, but contrary to all the citations and MSS of *St. Luke* now known in the world. Thus the genuine *Origen*, both in his Greek, and the former part of this Latin version, cites *Pblegon* as a real and valuable heathen witness to the truth of the extraordinary *darkness* or *eclipse of the sun*, related in the gospels. But the other is rather busy in setting aside all such heathen testimonies, and supporting his own novel opinion, that this darkness came only from thick clouds, peculiar to *Judea*. Thus the genuine *Origen* never confines either the *great darkness*, or the *great earthquake* to *Judea*, as does the other. But by appealing to *Pblegon's* testimony, which we know extended the earthquake as far as *Bitbynia*, eight hundred miles distant from *Judea*, implies his own opinion to have been that they extended so far ; which was also the unanimous opinion of the earliest centuries of christianity. Thus the genuine and great *Origen* could not possibly be guilty of so gross an absurdity,

as once to suppose that by *all the earth*, [or *all the land*] might be meant the *single city Jerusalem*, as this trifling author, more than once intimates, with the greatest degree of absurdity: while there is no certain instance yet produced, that those phrases are ever used in the New Testament in so narrow a sense as the *land of Judea only*. Thus it is, lastly, very peculiar, that the author, whoever he be, should choose only *Ethiopia*, *India*, and *Scythia*, all countries out of the bounds of the *Roman empire*; (which *Roman empire* alone, in the language of the † New Testament, is the *whole earth*, the *whole habitable earth*, as I have elsewhere observed and proved,) for instances that no heathen histories relate that this eclipse or earthquake, reached beyond *Judea*. My own opinion is plainly this, that we have here such solutions of several commentators put together, as the *Catenæ* used to put together long after the days of *Origen*; that what I have inserted in the text, was, for the main, taken out of *Origen*; that the greatest part of the rest, so far as acknowledges the *sun* to have been concerned in this darkness, was taken out of a *second* author; and that the remainder, which (unaccountably) denies that the *sun* was there concern'd at all, was taken out of some *third* very ignorant author; and both these, several centuries after the days of *Origen*. If these arguments will not make it highly probable that the author or authors of the marginal parts, was one or more persons very different from, very inferior to, and much later than the true *Origen*, I must own my self greatly mistaken. However, take the judgment of the very learned *Huetius*, who, of all men, had the most studied the works and opinions of *Origen*, and, in this very case, had the most accurately compared this pretended translation of the commentary on *St. Matthew*, with those Greek parts that are preserv'd. *Huetius* then gives us his conjecture, that this translator was neither *Rufinus*, nor *Jerom*, but another person, about three hundred years later than *Origen*, and nearly contemporary with *Cassiodorus*: and gives the translation itself the following character: 'What is remaining in the Latin com-
'mentaries

† See Orig. Græc. Comment. in Matth. pag. 326. and Grot. in Mat. xxvii. 45.

‘mentaries on *Matthew*, says * *Huetius*, are miserably de-
 ‘formed.’ And † elsewhere more fully ; ‘ The barba-
 ‘ rity of this old Interpreter was consummate ; the skill
 ‘ he had in the Greek tongue small ; he was destitute of
 ‘ all manner of sagacity in clearing the most obscure pas-
 ‘ sages ; of which he was so conscious, that he passes
 ‘ over the most difficult places, and that, as it were, on
 ‘ purpose. He has, to be sure, allow’d himself so extra-
 ‘ vagant a degree of licentiousness in giving us this trans-
 ‘ lation, as is very surprizing. *Totas paginas detraxit ;*
 ‘ *totas addidit : He has sometimes omitted intire pages ; and*
 ‘ *sometimes added others.* Nor has he any where truly un-
 ‘ derstood the meaning of the copy that lay before him.’

IV. All the original testimonies already produced, both
 heathen and christian, agree that somewhere in the cccii
 Olympiad, or between the xv and xx of *Tiberius*, just
 about the time of the crucifixion of *Jesus of Nazareth*,
 there was both a prodigious *darkness* or *eclipse of the sun*,
 beginning at the sixth hour of the day, or at noon, in the
 meridian, whence the accounts were at first derived ; and
 that this *darkness* or *eclipse* was accompanied with a *great*
earthquake also ; and this not in *Judea* only, but at a
 place eight hundred miles distant therefrom.

V. None of those original testimonies ascribe this *dark-*
ness and *eclipse* to any other year than to the iv year of the
 cccii Olympiad, or to the xix year of the reign of *Tibe-*
rius. And what pretences have appeared for any other
 year, are all groundless, and contrary to the clearest evi-
 dence in the world. *Africanus* indeed thought *Daniel’s*
 LXX weeks ended either in the *second*, or at the latest the
third year of that Olympiad. I say the *second* year, as his
 own express words are, in both the Greek copies of *Euse-*
bius and *Syncellus*, and in *Jerom’s* Latin version : Or at the
latest the third ; for his reasoning rather brings it to the
third year of that Olympiad ; that being just 475 solar
 years, or 490 lunar years from the iv year of the LXXXIII
 Olympiad ; which both *Africanus* and *Ptolemy’s* canon
 agree was the xx of *Artaxerxes Longimanus* ; the date of
 Daniel’s

Daniel's LXX weeks in *Africanus's* hypothesis. Which weeks he expressly reckons as I have here done. But then, he only describes the eclipse as in the days of *Tiberius Caesar*, without any nicer determination. Nor will that *passion* of the Messiah, which in *Daniel* was to be *after* these LXX weeks were over, *Chap. ix. 26.* be ill accounted for, tho' our Savior died in the IV year of that Olympiad, one or two years *after* the conclusion of those weeks, in the hypothesis of *Africanus*. *Jerom's* present copies indeed say twice, without all pretence to truth, that *Africanus* believed the death of Christ to have been on the xv year of *Tiberius*, or the IV of the cci Olympiad : which is the very year when all Christians knew from *St. Luke **, that *John* the Baptist, his forerunner, did but *begin* his ministry. But then, this is directly contrary to the intire chronological reasoning of the same *Africanus*, not only in the Greek originals of *Eusebius* and *Syncellus*, but in this very version by *Jerom*, in the same place also. All which clearly agree to the ending *Daniel's* weeks at the I, II, or III year of the cci Olympiad ; and at the xvi, xvii, or xviii year of *Tiberius*, and at no other. *Philoponus* also, in *one* place of his present copies, ascribes both the *eclipse* and the *earthquake*, as taken out of *Pblegon*, to the II year of the cci Olympiad. But then, the very same copies do, a few lines afterwards, *twice* ascribe it expressly to the IV year of that Olympiad : and this by *Pblegon's* own testimony, cited by him, as co-incident with the xix year of *Tiberius*. So that this *Philoponus*, who has long been supposed to be the only old author who quoted *Pblegon's* testimony, as belonging to the II year of the cci Olympiad, appears now to be, of all others, the most undeniable witness that it belonged to the IV year of that Olympiad, and to no other : and all this while he appears not to have taken his accounts from *Eusebius*, or *Jerom*, or the *Chronicon Alexandrinum*, &c. but from *Pblegon's* own Olympiads, then lying before him : as any one may see upon the perusal of his own words, already produced at large.

VI. It is therefore to be noted as an instance of great sincerity in the primitive Christians, that when they could

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not

* *Luke ii. 1.*

not clearly find any chronological characters in the gospels for the death of Christ, reaching lower than the *first*, the *second*, or the *third* years of the ccii Olympiad; *i. e.* to the xvi, xvii, or xviii years of the reign of *Tiberius*; yet did they all agree that *Pblegon's* testimony, both of the *eclipse* and *earthquake*, was not till the iv year of that Olympiad, or till the xix of *Tiberius*.

VII. Altho' one might wonder how those Christians who thought our Savior's ministry lasted but one year, while they knew that the preaching of his forerunner began not till the xv of *Tiberius**, could ascribe his death to the same xv year, instead of the xvi. As also how those who, from the testimony of *Pblegon*, thought he died in the xix of *Tiberius*, and the iv year of the ccii Olympiad, do yet place his death in their chronicles either over against the xviii of *Tiberius*, or the cciii Olympiad; as the foregoing examples shew. Yet may all this be owing to only a small inaccuracy in their chronology, or rather to the particular nature and method of those chronological tables they made use of. Very few different Æras begin together, or in the same month, or perhaps in the same quarter of a year with others. Accordingly the bare correspondence of particular years, of two or more Æras in a chronology, is not sufficient to determine their exact correspondence, tho' it usually directs their common designation. A single example will explain my meaning. Christ was crucified *April* the 3d, *A. D.* 33. toward the end of the iv year of the ccii Olympiad, and somewhat longer before the end of the xix of *Tiberius*. Yet if you look into *Helvicus's* chronological table for that year, who agrees to all the foregoing determinations, you will find, that the i year of the cciii Olympiad, and the xx of *Tiberius*, correspond to *A. D.* 33, because both those years began therein, tho' they did not wholly correspond thereto. Just thus I take the case to have been in *Pblegon's*, in *Eusebius's*, [or *Africanus's*] and *Ferom's*, and the author of the *Chronicon Alexandrinum's* chronological tables; who all seem to have set *Pblegon's* testimony under the xviii year of *Tiberius*, tho' they all expressly

* *Luke* ii. 1.

pressly assure us it, in strictness, belonged to the iv of the ccii Olympiad, or to the xix of *Tiberius*. And perhaps *Maximus's* cciii Olympiad, and *Malela's* xviiith year of *Tiberius*, are built on no other foundation. See *Scalig. Animadv. in Euseb. Chron.* p. 182, 185, 187, 208.

VIII. That *ninth* hour after which the counterfeit *Dionysius* the *Areopagite* affirms the moon returned to be diametrically opposite to the sun, was plainly and evidently the *ninth* hour from the morning, or three a clock in the afternoon. Those who cannot see a thing so evident, or understand an author so very explicit, or so fully explain'd by his commentators, are not fit to determine in points of either Chronology or Astronomy. I have here set down the words of the old commentators, on this spurious testimony, to set the reader right ; tho' it be the plainest case in the world. If the truly learned think I hereby do so contemptible a piece too much honour, I confess it ; but he that gave the occasion, must be answerable for it.

IX. All the ancient testimonies already produced, both Heathen and Christian, agree, that within the iv years of the ccii Olympiad, just about the year when Jesus of *Nazareth* was crucified, there was both a prodigious *darkness* or *eclipse of the sun*, beginning, at the meridian, whence the accounts were originally derived, at the *sixth* hour of the day, or at noon ; and that this *darkness* or *eclipse* was accompanied with a *great earthquake* also, and this not in *Judea* only, but in *Bitbynia*, a country eight hundred miles distant from *Judea*.

X. This prodigious darkness or eclipse of the sun and earthquake were at first agreed by all, both Heathens and Christians, to have been the very same with those at the passion of Jesus of *Nazareth*.

XI. But then those Heathens were so little acquainted with the time of the year and month when the Jewish Passover was celebrated, and with the time of the year and month when Jesus of *Nazareth* was put to death, or

that it was at that Passover, that they thought they could avoid the force of the Christians argument from this prodigious *darkness* or *eclipse*, [and earthquake] at the same time, by saying, It was indeed a *very great*, but yet a *natural eclipse* of the sun, and no more.

XII. Hereupon the Christians demonstrated that solution to be absurd in the highest degree ; since all natural eclipses of the sun, as the Heathens could not possibly deny, were at the *new Moon*. Whereas this darkness or eclipse, which was on all hands confess'd to have been at the passion of Jesus of *Nazareth*, was therefore undoubtedly about the *full moon*, as the Jewish Passover always fell, and as in particular it fell in the iv year of the cccii Olympiad, the year when Jesus was crucified.

XIII. Upon the Christians producing this undeniable demonstration, that the *darkness* or *eclipse* was not *natural*, but *supernatural*, those Heathens who before acknowledged the truth of the fact, began to deny it ; tho' they thereby directly contradicted their own authentick records and chronicles. This is the natural import of *Tertullian's* words already produced : *Deliquium utique putaverunt*, that till they were thus distress'd, they directly own'd the fact, and *supposed it a natural eclipse*, without the want of the negative particle ; which has been lately introduc'd in this place. Nor will ancient testimonies signify any thing, if it may be allow'd to change affirmatives into negatives, and negatives into affirmatives, when any modern hypotheses shall have occasion for such a procedure. When any writers are driven to such distresses, they need no farther confutation.

XIV. The *Armenian* records here produced, containing no lesser testimonies than those of *Abgarus*, Toparch of *Edessa*, in his letter to *Tiberius* ; and of *Tiberius*, the Roman Emperor, in his answer ; and referring to the *Acts of Pilate* themselves, especially as confirmed by the concurrent testimonies of *Justin Martyr*, *Tertullian*, *Lucian* the Martyr, and *Eusebius*, give us the plainest intimations whence the Roman Archives, the Chronology of *Tballus*,
and

and the Olympiads of *Pblegon*, had their authentick accounts of these prodigies ; the eclipse and earthquake : particularly of the commencement of the eclipse at the *sixth* hour of the day, or at noon ; a thing peculiar to *Judea*, or the neighbouring meridians. Nor are the trifling suspicions or supposals of a few of the * Moderns to be here regarded, against the constant sense and testimony of all antiquity.

XV. It therefore appears from them, that the true fountain head of these authentick records and chronicles, such as those in the Roman Archives, in *Tballus*, and *Pblegon*, came from no other country than *Judea* ; and from what was there seen and felt at the passion of Jesus of *Nazareth*. Nor will those who carefully peruse and consider what is here produced to this purpose, be at a loss to discover the true origin of such authentick records and chronicles. The thing speaks for itself, and stands in need of no farther explication.

XVII. It seems to me most probable, that the later determination of the exact year for the death of Christ, which the ancient Christians, after the apostolick age, had a great while no certainty about ; I mean, by *Eusebius*, and *Jerom*, and the *Chronicon Alexandrinum*, and *Philoponus*, (who all quote *Pblegon's* testimony) to the iv year of the ccii Olympiad, and the xix of *Tiberius*, was directly taken from the testimony of *Pblegon* ; and that the other observations from the number of passovers or years of our Savior's ministry, as more uncertain, were fitted to it. I said *after the apostolick age* only ; during which, it was not so easy to forget so remarkable an year. Accordingly the apostolical Bishop *Ignatius*, who might be born about the time of Christ's death, rightly states the duration of our Savior's [publick] ministry to † *three years* ; which added to the time of *John* the Baptist's ministry beforehand, brings us rightly from the xv to the xviii or xix years of *Tiberius*, the proper time that was afterward determined for the death of Christ.

XVII. It

* See *Pearson's Lect.* in *Act.* p. 50, 51, 63, 64, 65, Trall. § 10.

† Ad

XVII. It is therefore highly remarkable that this last year, the XIX of *Tiberius*, the IV year of the CCII Olympiad, which, in the comparative infancy of chronology, seems to have been taken from the year of *Phlegon's* eclipse, should at this day, after the great improvements in our modern chronology, and after the most acute enquiries of our modern * Chronologers, prove to be the only true and certain year of the death of Christ. How very strong an argument these intire supernatural facts, this supernatural eclipse of the sun, and this supernatural earthquake, so exactly pointing to the death of Christ, is to the truth of the evangelical history, I leave to every sober person's own consideration.

XVIII. That there have been eclipses of the sun, properly speaking, and those *total* ones also, without the interposition of the moon, we have at least two credible examples in history, besides this eclipse at the passion of our Savior. The one a little before the death of † *Augustus*, related by *Dio* and *Jerom*. The other much antienter, when *Xerxes* was coming over the *Hellepont*, out of *Asia* into *Europe*, related by *Herodotus*. Whose farther account of another partial eclipse of the sun, a few months afterward, *Oetob. 2.* which our astronomical tables give us, secures us of the true year of that expedition. Now if any one consider what a terrible memorial of the former eclipse the army of *Xerxes* afforded, when they all passed between the two halves of the divided body of *Pythius's* eldest son, who was cut to pieces upon occasion of this eclipse, as *Herodotus* informs us, he will see no reason to doubt of the truth of it. Nor will those that know this lately discovered part of the system of the world, and consider that comets may exceeding rarely, as does the moon very often, interpose between the sun and the earth, and by such interposition cause a proper eclipse of the sun, see reason now to deny the truth of these Phenomena; which yet, till very lately, were, philosophically speaking, inexplicable. Nor indeed is it quite unworthy our notice,

* See Harin. of the Evang. p. 193—198.
Eclips. Antiq. p. 427, 428.

† Prælect. de

notice, that this strange eclipse of the sun, mentioned by *Herodotus*, as seen by *Xerxes* and his army, was very near the country of *Bitbynia*, where we *know* the great earthquake at our Savior's passion, and where we have reason to *believe* the great eclipse of the sun, at the same time, was particularly remarkable.

And give me leave to add here, that, if I do not mistake, we have a *third* example of a solar eclipse not made by the interposition of the moon, which depends on no less a testimony than that of *Plutarch*; and is spoken of by him as having so lately happened, that he saw it himself also. Take the account in his own words, *De facie in orbe lunæ*, circ. med.

Ὅτι μὲν γὰρ ἐδὲν οὕτως ἦν ὡς
τὸ ἥλιον γινομένων ὁμοίον ἐστὶν ὡς
ἐκλειψίς ἡλίου δύοσε, δότε μοι, ταύ-
της ἐξαρχῆς τῆς συνιδεμνησθέντες,
ἢ πολλὰ μὲν ἄστρα πολλαχόθεν [ἢ,
πανταχόθεν] τῷ ἑρανῷ δίδονεν,
εὐθύς ἐκ μεσεμβρίας ἀρξαμένη κατ-
σιν δὲ ὅταν τὸ λυκαυγὲς πρὸς αἶερα
παρέσχηεν.

Now that nothing in all the sun's phænomenon is so like to its setting as an eclipse, you will grant me, since you cannot but remember that conjunction wherein *many stars* appeared *on many sides*, [or, *on all sides*] in the sky, the darkness beginning *presently after noon*; since it afforded a temperature of air, such as we see during the time of twilight.

This account of an eclipse in the days of *Plutarch*, where *many stars* appeared *on many sides*, or *on all sides*, and beginning *presently after noon*, seems rather too great for a natural eclipse; nor have the astronomers been able to find any such about his time, by their calculations. In truth, abating the age, it looks extremely like *Pblegon's* eclipse before us.

XIX. Since *Pblegon* was himself of *Tralles*, in *Asia minor*, he might probably by that means have a better opportunity to know the sad effects of an earthquake in *Bitbynia*, in his old neighbourhood, than he knew as to *Judea*, or other remoter places. Whence it might well be, that he only sets down those effects in *Bitbynia*, and not elsewhere. Nor does it seem to me improbable, that the
center

center of the shadow of the eclipse, and the concussion of the earth that accompanied it, went over-croſs the middle of the Roman empire, from *Great Britain*, through *Judea*, to *Babylon*, or the contrary. I mean this as to the total shadow, and the principal concussion; while the other parts of the Roman empire might ſee a partial eclipse of the ſun, and feel ſmaller concuſſions of the earth only.

XX. The laſt clause of *Oroſius's* testimony, will deſerve our peculiar reflexion. He there informs us, that *Tiberius made thoſe cities free from tribute, and gave them their own liberty, which had been thrown down by this earthquake*. Which generoſity of *Tiberius* is agreeable, in part, to what he did near twenty years before to twelve cities of *Asia*, overthrown by another earthquake*; and to what he did near the end of his reign to thoſe who had loſt immenſely by a terrible fire at *Rome*†. 'Tis indeed poſſible that *Oroſius* might take part of this account from *Tacitus*; I ſay only part of it; for *Tacitus* ſpeaks only of his ſending money for relief, and granting remiſſion of tribute for five years. Whereas *Oroſius* ſpeaks of the remiſſion of tribute indefinitely, and of the conceſſion of liberty to them indefinitely alſo. 'Tis poſſible alſo that *Oroſius* might miſtake 18 or 20 years, if he did take that account from *Tacitus*; and might aſcribe that to the end of *Tiberius's* reign, which the other aſcribes nearer to the beginning of it. But then all this is *gratis dictum*, and without any real evidence. For 'tis equally poſſible *Oroſius* might have his account from other authors, and might not make ſuch a groſs miſtake of 18 or 20 years time. *Tacitus* indeed is ſilent as to theſe facts, toward the end of *Tiberius*. But ſo he is alſo about almoſt all the affairs of the other provinces, during theſe laſt years of *Tiberius's* reign, excepting the (*) *Parthian* war in *Armenia*, as I have had occaſion to obſerve elſewhere. One poſitive testimony of an ancient hiſtorian, is more than equivalent to many modern unsupported gueſſes and ſuppoſals to the contrary. Nor is *Oroſius* the only author that ſpeaks of ſo many cities now overthrown, not in *Judea* only, but in other parts of

* *Tacit. Annal. II. 37.*
p. 1115.

† VI. 54.

(*) *Authent. Rec.*

of the Roman empire also ; that great historian and chronologer, *Africanus*, is express to the same purpose, as we have already seen. And an author of the seventh † century hath informed us, that they were no fewer than 11 in the single region of *Thrace*. Nor, indeed, is it very improbable, that *Tiberius's* building or rebuilding *Ratissbon*, which *Cuspinianus* relates from the old * annals, as under the consuls of *A. D.* 32. might be a mistake of a year ; and might be an example of one of those cities rebuilt by him, which had been thrown down by this very earthquake. So far is certain, that it lies not very remote from the same line with *Judea*, *Bitbynia*, and *Thrace*. However, so much we learn from this testimony, that *Tiberius* continued his liberality in building or rebuilding of cities till this time of his reign ; which is of no small consequence in the present case. Nor is this account of *Orosius*, in itself, at all improbable.

XXI. It is worth our observation here, how unanimously the ancients believed that this *darkness*, or *eclipse of the sun*, at the passion of Christ, was foretold by the prophets, and that as one character of the death of the Messiah ; and what particular texts they thought foretold the same. To say nothing then of the earliest and clearest prediction here set down, from the testament of *Levi*, which being only in one of the sacred *Apocrypha*, or *concealed Books of the Old Testament*, was very little known by the ancient Christians ; we meet, in the next place, with the famous prophecy of *Jeremiah*, now found in *Zachariah*, set down already under the II, the IX, and the XXIV Testimonies. We also meet with a prophecy of *Amos's*, hinted at in the XIII, and mentioned under the XVIII and XXI Testimonies. And besides these, we meet with another prophecy of *Jeremiah's* applied to this matter, under the XVIII and XXI Testimonies. All these I have already set down. How many other primitive Writers have so applied some or other of these prophecies, I cannot certainly tell. Only I having since these were printed off, met with two or three more of them that do

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† De Mirabil. S. Script. L. II. ap. Op. August. Vol. III. p. 165.

* Calvis. ad *A. D.* 32.

it, I shall here set them down distinctly, that the Reader may have all the light I am able to give him in this matter.

Irenæus IV. 66.

Qui autem dixerunt, *In illa die, dicit Dominus, occidet sol meridie, & erunt tenebræ super terram in die lucis: & convertam dies festos vestros in luctum, & universa cantica vestra in lamentationem, eum occasum solis, qui crucifixo Christo fuit ab hora sexta, manifeste annunciaverunt.*—Adhuc etiam manifestius hoc idem & Hieremias ostendit, sic dicens de Hierusalem: *Exinanita est quæ parit: tæduit anima ejus. Occidit sol ei cum adhuc medius dies esset: confusa est, & improperium passa est: reliquos eorum in gladium dabo, in conspectu inimicorum eorum.*

Tertullianus advers. Jud. Cap. 10.

Nam quod in passione Christi accidit, ut media dies tenebresceret; *Amos propheta annunciat, dicens, Et erit, inquit, in die illa, dicit Dominus, occidet sol media die; tenebrescet super terram dies luminis, & convertam dies festos vestros in luctum, & omnia cantica vestra in lamentationem: & imponam super lumbos vestros sac-*

Irenæus IV. 66.

Those who said, *In that day, saith the Lord, the sun shall go down at noon, and there shall be darkness on the earth in the day of light; and I will turn your feast days into mourning, and all your songs into lamentation, manifestly declared that setting of the sun which was at the crucifixion of Christ, from the sixth hour.*—*Jeremiah* also still more manifestly shews this very thing, when he says thus concerning *Jerusalem: She who brought forth, her soul is uneasy; her sun did set while it was yet mid-day: she hath been ashamed, and hath suffered reproach: The rest of them I will give to the sword, in the sight of their enemies.*

Tertullian against the Jews, Cap. 10.

For as to that which fell out at the passion of Christ, that the darkness came on at the middle of the day, *Amos* the prophet declared it, when he said; *It shall also come to pass in that day, saith the Lord, that the sun shall go down in the middle of the day; and the light of the day shall become darkness upon the earth; and I will*

eum, & super omne caput calvitium : & ponam eum quasi luctum dilecti, & eos qui cum illo quasi diem mœroris.—

Et ut prophetiæ adimplerentur properavit dies vespere facere ; id est, tenebras efficere : quæ media die factæ sunt : atque ita dies festos vestros convertit Deus in luctum, & cantica vestra in lamentationem.

darkness, which came on in the middle of the day ; and by this means God hath turned your feasts into mourning, and your songs into lamentation.

Cyprianus advers. Jud. Cap. xxiii. Quod media die in passione Christi tenebræ futuræ essent.

Apud Amos, *Et erit in illo die, dicit Dominus, occidet sol meridie, & obtenebrabitur dies lucis : & convertam dies festos vestros in luctum, & omnia cantica vestra in lamentationem.* Item apud Hieremiam ; *Exterrita est quæ parit, & tæduit anima ejus. Subiit sol ei cum adhuc medius dies esset : confusa est & maledicta : reliquos eorum in gladium dabo, in conspectu inimicorum eorum.* Item in Evangelio ; *A sexta autem hora tenebræ factæ sunt super totam terram, usque ad horam nonam.*

will turn your feast days into mourning, and all your songs into lamentation : and I will bring sackcloth upon your loins, and baldness upon every head ; and I will make him to mourn like the mourning of one beloved, and those that are with him like a day of grief.—

And that the prophecies might be fulfilled ; *The day made haste to bring on the evening ; i. e. to produce*

Cyprian against the Jews, Cap. xxiii. That there was to be darkness at the middle of the day at the passion of Christ.

In Amos, *It shall also come to pass in that day, saith the Lord, the sun shall go down at noon, and the light of the day shall be darkened : and I will turn your feast days into mourning, and all your songs into lamentation.* Also in Jeremiah ; *She that beareth, is affrighted, and her soul is uneasy. Her sun went down while it was yet mid-day : she is ashamed and accursed : the rest of them I will give to the sword, in the sight of their enemies.* Also in the Gospel, *There was darkness over all the earth, from the sixth hour, to the ninth hour.*

If the Reader here desire my opinion of the justness of the application of these three texts by the ancients, to the darkness or eclipse at our Lord's Passion, he shall readily have it. It is this : that the first cited text of *Jeremiah*, now in *Zachary* xiv. 5, 6, 7. seems to me to be directly and only meant of this darkness and eclipse, and so to be justly applied to it by the ancients. That the second cited text, out of *Amos* viii. 9, 10, 11. belongs indeed primarily to an eclipse in *Amos's* own time, but to such an one as was designed to be exactly *parallel* to that before us, and so may well enough be applied to it ; of both which more elsewhere. But that the third, from *Jeremiah* xv. 9. is intirely misapplied ; and that by the *sun of Jerusalem's setting at mid-day*, is meant no more than the sudden diminution of that city's splendor and glory, when that splendor and glory were at the highest pitch ; and not otherwise.

XXII. Since we have an intimation of the earthquake at our Savior's death, in the predictions of [*Levi*, and] *Jeremiah*, already set down ; and a direct account of it in the Gospels ; and all this strongly supported by other ancient evidence already produced also ; one of whose effects, the *rending of the rocks*, is of a permanent nature, and ought to remain at this day. It will be fit to enquire here, whether any such *rents* or *fissures* of rocks are still remaining near the place of Christ's crucifixion. Now we may observe, that such rents or fissures, of at least *two* distinct *rocks*, are visible at *Jerusalem* to this day. One not far from the garden of *Gethsemane*, seen and mentioned by Mr. *Sandys* ; and another, seen and mentioned by almost every traveller to *Jerusalem*, close by the place of the cross it self ; particularly by the most valuable of all our travellers, Mr. *Maundrell*. And what is still most highly remarkable, the latter of these rents or fissures are solemnly Appealed to, (as is the eclipse also) for testimonials to the Gospel-history, by *Lucian* the Martyr, in his apology delivered before the Heathen President at *Nicomedia*, A. D. 311. And again about A. D. 350, by *Cyril of Jerusalem*, when he was explaining the Christian Catechism in the same city. Which *rents* or *fissures* seem

seem to me to be no other than lasting monuments of this very earthquake. The testimonies referr'd to here follow.

‘ * In a canton of the wall, says *Sandys*, right against the north end of the sepulchre of the B. Virgin, there is a cleft in the rock ; where the *Turks* do affirm that our Lady did hide herself when persecuted by the *Jews*. Into which I have seen their women to creep, and give the cold rock affectionate kisses.’

† ‘ On the left side of the altar, says the same *Sandys*, at the foot of *Calvary*, there is a cleft in the rock : —The bad thief was divided from Christ by the rent of the rock : —which clave asunder in the hour of his passion. The insides do testify that art had no hand therein, each side to other being answerably rugged ; and there, where inaccessible by the workmen. That before spoken of, in the chapel below, is a part of this ; which reacheth, as they say, to the center.’

(*) ‘ At about one yard and a half distance from the hole in which the foot of the cross was fixed, says *Maundrell*, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of nature : When (as *St. Matthew*, chap. xxvii. v. 51. witnesseth) *the rocks rent, and the graves were opened*. This cleft, as to what now appears of it, is about a span wide, at the upper part, and two deep. After which it closes, but it opens again below ; (as you may see in another chapel under this) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Savior’s passion, there is only tradition to prove : but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him : for the sides of it fit like two tallies to each other ; and yet it runs in such intricate windings, as could not well be counterfeited by art, nor arriv’d at by any instrument.’

Lucianus

* *Sandy’s Travels*, p. 191.
drell’s Journey to Jerusalem, p. 72, 73.

† Pag. 163, 164.

(*) *Maun-*

Lucianus Martyr.

* Si minus adhuc creditur, adhibebo vobis etiam loci ipsius, in quo res gesta est, testimonium. Adstipulatur his ipse in Hierosolymis locus, & Golgothana rupes, sub patibuli onere disrupta.

Cyril Hierosolym.

† Ὁ Γολγοθᾶς ἕτος, ὁ ἅγιος, ὁ ὑπερανέως, καὶ μέχρι σήμερον φαίνεται, καὶ δεικνύων μέχρι νῦν ὅπως διὰ Χριστοῦ αἱ πέτραι τότε ἐρράγησαν.

Lucian the Martyr.

If you will not believe still, I will produce the testimony of the very place where the thing was done. The place it self in *Jerusalem*, the rock *Golgotha*, which was broken under the Cross's weight, confirms what I have said.

Cyril of Jerusalem.

This *Golgotha*, this holy and elevated place, appears at this day, and shews, till now, how the rocks were then rent on account of Christ.

XXIII. Every one of the characters, in number five, that *Pblegon* gives us of his eclipse, exactly agree to the supernatural darkness at the passion of Christ, *April 3. A. D. 33.* But not one of them agrees to the natural eclipse of the sun, mentioned by *Kepler*, *Novemb. 24, A. D. 29.*

(1.) *Pblegon's* eclipse, by all the evidence we have, was on the iv year of the ccii Olympiad, and on the same year was the darkness at the passion of Christ; but *Kepler's* eclipse was on the first year of that Olympiad. And tho' the situation of an event in a chronology, that goes distinctly year by year, as was the case of *Pblegon's* Olympiads, and is the case of *Eusebius's* and *Jerom's Chronicon*, and of the *Chronicon Alexandrinum*, &c. might now and then be placed, by transcribers, one year too high or too low; yet, with *Kepler*, to suppose it set no less than three years wrong, is plainly intolerable. Nor will the agreement of all the ancients, that relate *Pblegon's* words, as belonging to this very year, whether denoted by the year of the Olympiad, or of the reign of *Tiberius*, permit

* Ap. *Rufin. Euseb. Hist. Eccl. IX. 6. p. 186.*

† *Cateches. XIII.*

mit any sober person to make so wild and groundless an hypothesis.

(2.) *Pblegon's* eclipse was the greatest that ever was known before : which greatness, in solar eclipses, that are total, is chiefly seen in the length of their duration. This, we know, was true of the supernatural darkness at our Savior's passion : its duration being no less than three hours, whereas the intire duration of all natural solar eclipses is seldom much above two hours ; and the duration of their total darkness very rarely so much as five minutes. And as for *Kepler's* eclipse, if it were at all total, along the central shadow, which is not certain, it could be so but a very small part of one minute. Every 18 years affords somewhere or other about 12 eclipses of the sun, larger than this of *Kepler's*. Nor can there be a very great eclipse of the sun at that time of the year, as Astronomers very well know.

(3.) In *Pblegon's* eclipse, the day became night, and the stars appeared : which well agrees to the supernatural and long darkness at our Savior's passion. And all that know how long it is before the eye, coming out of a light place into a dark one, is disposed to see such small points as the stars, will easily imagine that many more stars would be visible in a three hours darkness, than in one of a very small part of one minute. How many stars were visible in *Pblegon's* eclipse, is not particularly said. Only they must have been more than are seen in our ordinary great eclipses, because he informs us this was a greater eclipse than any of them. Such an eclipse, we all remember, happened in *England*, April 22, 1715. which lasted little more than four minutes : yet were there about a dozen stars visible at that time. Now as to *Kepler's* eclipse, when, by calculation, *Jupiter* was below the horizon, it is a great question whether any one star, excepting *Venus*, which is frequently seen in the day time also, could be at all visible. I mean this in the path of the central shadow, along the mediterranean, about 400 miles from *Nice*. But as for *Nice* itself, the digits eclipsed were no more than 9 or 10, and the darkness so very inconsiderable, that 'tis a great question whether even *Venus* herself were visible there ; but no question at all that no other star but *Venus* could

could possibly be so. *Venus* may be seen in the day time, and *Jupiter*, perhaps, when the sun is eclipsed $11\frac{1}{2}$ digits. But for the other planets, and fixed stars, they hardly begin to be seen till $11\frac{1}{4}$ digits are eclipsed. Nor is that at all true which *Scaliger* said of an eclipse *April* 30, *A. D.* 59. that tho' *Xiphiline* affirms from *Dio*, that the stars were seen, yet that it was not total any where: whereas *Calvisius*'s calculation, as well as mine, shews it was total some minutes; and *Calvisius* particularly observes that it was total in *Armenia*. It was indeed one of the greater total eclipses; and how *Scaliger* came to make so great a mistake, as to deny it, I cannot tell. However, those who shall live to see the next two considerable eclipses of the sun about *London*: I mean that on *May* 2, 1733, in the evening: And that on *Feb.* 18, 1737. in the afternoon, which will be each of them about 9 or 10 digits there; the quantity of *Kepler*'s eclipse at *Nice*, will soon be satisfied how impossible it was to see any stars, excepting *Venus*, at that place.

(4.) *Pblegon*'s eclipse began at the *sixth* hour of the day, or noon; as did the darkness at our Savior's passion. But *Kepler*'s eclipse about the *second* or *third* hour; i. e. about 8 or 9 a clock in the morning, that is a little after sun rising: which 3 or 4 hours, at that time of the year, is a very great difference.

(5.) *Pblegon*'s great and extraordinary eclipse, was accompanied with a like great and extraordinary earthquake, reaching as far as *Bithynia*; as was the case of the darkness and eclipse at our Savior's passion. Of which coincidence in *Kepler*'s eclipse, there is not the least evidence in the world.

Now to pretend that *Pblegon*'s eclipse was *not* that darkness which the Gospels assure us happened at the passion of Christ, *but was* the eclipse which *Kepler* describes on *Novemb.* 24, *A. D.* 29. while every one of the particular and remarkable characters thereto belonging, no fewer than *five* in number, directly and accurately agree to the former, and as directly and accurately disagree to the latter, is very extraordinary. *Credat Judæus Apella: Non ego.*

XXIV. This being the true and certain state of the facts and testimonies, as to the eclipse mentioned by *Pblegon*, in the first six centuries; and the pretences against its application to the darkness at Christ's passion, being so intirely groundless, though lately said to be *almost certain*, it remains to me a very difficult problem, how that great and judicious person, *Dr. Clarke*, should so easily be persuaded to give up *Pblegon's* testimony, upon the producing of *Kepler's* hypothesis; supposing it was produced to him. *Kepler* himself was indeed so vehemently desirous to remove *Pblegon's* eclipse, as fixed to the IV year of the CCII Olympiad, or *A. D.* xxxiii, out of the way of his own hypothesis, which was that Christ died on the II year of that * Olympiad, or *A. D.* 31, that, without pretence to MSS. or any real evidence, he first changed the † Δ, or IV, into Γ, or III; and when that would not do, he changed the (*) Δ into B, or IV into II. And when that darling year appeared to have no eclipse to his purpose, he ventured a step farther, and took away the Δ or IV, or rather changed it for a sort of an expletive (†) Δè, by which means the passage only determined us to the CCII Olympiad in general, without denoting any particular year of that Olympiad. Which yet *Kepler* would have to denote its *first* year only; (for he did not venture to substitute an A instead of a Δ for the *first* year of that Olympiad, as it has been since thought proper to do.) On which year he found such an eclipse of the sun, not as he desired, which was one total, for four or five minutes, with many stars visible, and that at *Nice* also, and beginning at noon, and accompanied with a great earthquake: but as the heavens would afford him: which was one that *might* be total, within 400 miles of *Nice*, for 4 or 5 seconds, with one star visible, and beginning in the morning, and without any earthquake. Nay, *Kepler* once ventured to hint at another still wilder hypothesis, *viz.* || that this darkness in *Judea* might be owing,

G not

* Tab. Rudolph. p. 43. † Ibid. (*) Eclog. Chron. p. 87.
 (†) Ibid. p. 126. || Epit. Astron. p. 896. Astronom. Optic,
 B. Ap. Ricciol. Almagest, vol. I. p. 359.

not to any eclipse of the sun at all, but to a cloud of smoke and ashes, driven into *Palestine* from *Ætna* or *Vesuvius*. In this vehemence of *Kepler's inclinations*, I do not so much wonder at his determinations. We see every day what mighty things *strong inclinations* can do. But knowing *Dr. Clarke* had no violent passions at all, and not believing he had any particular *inclination* to set aside *Pblegon's* testimony: especially not to leave it out of his book in the *eighth*, after it had stood there *seven* editions: I cannot solve this problem; How *Kepler's* eclipse, so imperfectly stated by him, and of so little consequence when stated to the best advantage, could prevail upon *Dr. Clarke* to discard it. *Kepler* puts his eclipse once upon *November* the 25th, and then on the 24th. In one place it is *almost total*, in another it is *total*. And in one part of a sentence he supposes it to belong to XII a clock; while, in another part, it belongs to X. In another place to X, or XI, or XII. And this is not much less strange, if we suppose the additional evidence, now taken out of *Origen's* Latin works, [in opposition to his Greek,] were also produced to *Dr. Clarke*. Since he, with all the learned world, well knew those Latin works, in such a case, to be, in a manner, of no authority at all. So that I must intirely leave this problem to such as can better account for it; it being still, I confess, to me utterly insoluble.

I conclude with the words of *Prudentius*, a Christian Poet, in the beginning of the fifth Century. Hymn. IX.

*Sed Deus dum luce fulvâ mortis antra illuminat,
Dum stupentibus tenebris candidum præstat diem,
Tristia squalentis æthræ palluerunt sydera :
Sol refugit, & lugubri sordidus ferrugine
Igneum reliquit axem ; seque mærens abdidit.
Fertur horruisse mundus noctis æternæ chaos.*

POSTSCRIPT.

AFTER I had sent the last part of the foregoing Copy to the Press, I met with a large and remarkable discourse of *Paschasius Rhabbertus*, a noted author of the ninth century, on the present subject. It is in his commentary on *St. Matthew*, which is both extant by itself, and is inserted into the *Bibliotheca Patrum*. This author then informs us, in his prologue, that he chiefly followed [*Hilary*,] *Ambrose*, *Jerom*, *Augustin*, *Chrysostom*, *Gregory the Great*, and *Bede* : and all, as it seems to me, in Latin, either so written, or translated. He also professes, that he sometimes makes use of certain others, among whom was *Origen* himself, upon the same Gospel ; as we see by consulting this Author on Chap. xvii. 4. xviii. 28. xxiii. 15, 35. xxv. 34. xxvi. 7. and xxvii. 45. where he uses *Origen's* comments, tho' generally with little regard to him. We see also, that this author used that very Latin version of *Origen's* commentary which we now have, and which we have hitherto made use of : as appears from two particular citations of his words ; the one upon Chap. xviii. 28. and the other where *Origen* cites *Pblegon*, upon the text before us, Chap. xxvii. 45. which citations are both, in a manner, *verbatim* the same with the Text itself in *Origen's* Latin Commentary. And these are, I think, the earliest quotations out of this Latin version, that have yet been discovered by any. This Author had also before him, most evidently, the greatest part of the rest of what *Origen* has been cited for lately out of this Latin Commentary, tho' not as *Origen's* own, but as different from *Origen's* opinions. He cites no particular persons for these notions, but says they are,

in the plural number, as I before guess'd; *Quidam*, or *Nonnulli Doctorem*: *Certain men*, or *Certain of the Doctors*, *wise men* indeed, but such at whom he wonders, *Quid sibi volunt tam sapientes viri confingere*: *How such wise men could make such fictions*. Nay, he directly confutes the fictions of these *certain, wise Men*, of these *certain of the Doctors*; not only from *Orosius*, and *Dionysius the Areopagite*, but from *Origen* himself also; nay from that very citation which *Origen* here makes from *Pblegon*, concerning the *eclipse* or *darkness* at our Savior's passion: which indeed seems the only clause, which he vouches to be *Origen's* own, in this whole discourse. Now the *fictions* he confutes from these three writers, are no other than what *Origen's* Latin Commentary, as we now have it, gives us for *Origen's* own notions: *viz.* That the darkness at Christ's passion did not arise from any particular *darkness* or *eclipse of the sun*, but from *dark clouds* only: And that the cause why this was not mention'd by remote Heathen Authors was, the confinement both of the earthquake and darkness to *Jerusalem*, or to *Judea* only: whence they did not come to the knowledge of those remote Authors. These notions, or these fictions, this Author, even when *Origen's* Latin Commentary lay before him, confutes, as I have already noted, not only from *Orosius*, and *Dionysius the Areopagite*, but from *Origen* himself also. The intire passage is much too large to be here transcribed. What things are most observable in it are these: That *Paschasius* never pretends, with the last clause of our feigned *Origen*, that the Evangelists in general, but with the foregoing, that *Matthew* and *Mark* only, do not here mention the *sun*. He never, with our feigned *Origen*, says one word of the various readings in *St. Luke's* copies, about this *darkness* or *eclipse of the sun*. He mentions the *Greeks* and *Latins*, instead of the *Greeks* and *Barbarians*: He has the very same names of *India*, *Ethiopia*, and *Scythia*, that we have in the feigned *Origen*, tho' not in the same order: And, what is most of all remarkable, he gives us *Origen's* real citation of *Pblegon*, in opposition to the foregoing fictions, in these words: *Flegon quidam Gentilis, teste Origine, hoc factum narrat in Chroni*

Chronicis suis, sub principatu Tiberii Cæsaris : nisi quod [non] significavit plenâ lunâ hoc factum. A certain Gentile Historian, Flegon by name, as Origen attests, relates, in his Chronicles, that this happened under the reign of Tiberius Cæsar : with this exception, that he did [not] declare that it happened at the full moon. The coherence here, and the Latin of Origen above, plainly require the negative particle to be inserted as I have done : that Flegon did not declare it was at the full moon. Upon the whole, we have now direct evidence, for what, upon great probability, I before only supposed ; I mean, that the greatest part of what has been above set down out of Origen's Latin Commentary, was not Origen's own opinions ; but rather the opinions of some others, in opposition to him.

F I N I S.

Addenda & Emendanda.

PAg. 6. lin. 1 and 2. col. 1. read, *Constitut. Apostol.* l. 9, 10. r. *Recognit. Clement.* p. 17. lin. 3. col. 2. add, See much the same in *Lactantius de Ver. Sap.* IV. 19. p. 22. lin. 26. col. 1. and l. 32. col. 2. r. *Theophylact.* p. 39. l. 15. r. *Phænomena,* p. 40. l. penult. r. *Annal.* II. 47. p. 46. l. 17. add, Give me leave to set down here a passage out of the learned and inquisitive Mr. *Fleming*, in his *Christology*, Vol. III. in a Note at p. 97, 98. A worthy Gentleman, says Mr. *Fleming*, that travelled through *Canaan*, told me, ' that an ingenious ' Person, his fellow-traveller, who was a Deist, used to make ' merry with all the Stories that the Romish Priests entertain'd them with, as to the sacred Places and Reliques they ' went to see; and particularly when they first shewed him ' the clefts in the rock of mount *Calvary*, which is now included within the great *Dome* that was built over it, by *Constantine* the Great. But when he came to examin the clefts ' more narrowly and critically, he told his fellow-travellers, that ' now he began to be a Christian. For, said he, I have been ' long a student of Nature, and the Mathematicks, and I am ' sure these clefts and rents in this rock were never made by ' a natural or ordinary Earthquake. For, by such a concussion ' the Rock must have split, according to the veins, and where ' it was weakest in the adhesion of the parts. For thus, said ' he, I have observ'd it to have been done in other Rocks, ' when separated or broken after an Earthquake: and Reason tells me it must always be so. But it is quite otherwise ' here: For the Rock is split quite athwart, and cross the ' veins, in a most strange and preternatural or supernatural ' manner. This therefore I can easily and plainly see to be ' the effect of a real Miracle, which neither Nature nor Art ' could have ever effected. And therefore, said he, I thank ' God that I came hither, to see this standing Monument of ' a miraculous power, by which God gives evidence, to this ' day, to the Divinity of Christ.' He that will look into *Sandys's Travels*, will see some account of these Clefts in the Rock of *Calvary*, together with a small Copper Cut that represents them: Tho' Mr. *Sandys* seems not to have viewed them so critically, as this Gentleman did afterwards. [See an account of a much wider perpendicular fissure near *Orontes*, the River of *Antioch*, visible about 30 yards deep, in *Maundrell*, p. 6. See also p. 78, 119.]

ADVERTISEMENT.

THE Author having now intirely compared together the Historical Books of the Old Testament, as they now stand in all the original Copies, or Versions, or Extracts; viz. the Pentateuch in the *Samaritan*, and *Septuagint*, and *Masorete Hebrew*, and *Josephus*; and the other Books in the *Septuagint*, and *Masorete Hebrew*, and *Josephus*. And having thereby discovered that the *Samaritan* is far the best present Copy of the Pentateuch; and that the *Septuagint* is generally the best Copy of the other Books; but that *Josephus's* Copy was, beyond compare, the best of them all: He is very desirous that every inquisitive reader of the Scriptures may have all that very great and satisfactory assistance to the understanding of that sacred History which may be obtained by such, and only by such a comparison. Accordingly He humbly and heartily recommends it to all Christian People, and particularly to the Bishops and Governors of the Christian Church, to publish a better and more authentick Edition of the Old Testament than has been done hitherto; i. e. with the *Text* of the Pentateuch, according to the *Samaritan*; and the *Text* of the rest, according to the *Septuagint*: together with all the *parallel Places*; and all the *various Readings* of the *Septuagint*, of the *Masorete Hebrew*, and of *Josephus*: A Specimen of which sort of Edition shall be presently exhibited. He also hopes to be able himself soon to set about a more accurate Edition of *Josephus* himself, in *English*, to be newly translated by several hands, out of the *Greek*; with a correction of the Chronology, with short Notes, with exact Indexes, and with the best Maps of the Land of *Judea*, and of the City of *Jerusalem*; as also

also with his own new Plans and Descriptions of the Tabernacle of *Moses*, and of the Temples of *Solomon*, *Zorobabel*, *Herod*, and *Ezekiel*, with their Furniture, &c. To which he intends to prefix a new Dissertation, now lying by him, to prove, that *The Copy of the Books of the Old Testament*, always made use of by *Josephus* in his *Antiquities*, was no other than the *Library of Nehemiah* himself, mentioned 2 Maccab. ii. 13. and repositied in the *Jewish Temple* about 540 years before. Which most important Discovery renders those xi Books of *Josephus's* *Antiquities*, which include that *History of the Old Testament*, truly inestimable.

A

SPECIMEN

OF A

NEW EDITION

Of the BOOKS of the

OLD TESTAMENT.

EXOD. Chap. xii.

*The Text from the Samaritan Copy,
in the London Polyglot.*

	Various Readings.	Parallels.
Verse 31. " A ND Pharaoh called for Moses and Aaron by night, and said, ' Rise up, ' Get you forth from amongst my people, x both you and the children of Israel, ' and " go, ' serve the Lord, as ye ' have said."	' unto them, o. " and, o. 3 — o. " and o. 5 say o.	" Psal. 105. 38. x Chap. 10. 9. y Chap. 10. 26.
32. ' Also take your flocks and your herds, ' as ye have said", and be gone; and bless me also.	6 — o?	

	Various Readings.	Parallels.
33. And the Egyptians ¹ were urgent upon the people that they might send them out of the land in hast: for they said, We be all dead men.	¹ wept, and re-pented, and <i>Jos.</i> See <i>Wisd.</i> 18.	
34. And the people took their dough before it was leavened; their lumps of dough being bound up in their cloths, upon their shoulders.	2.	
35. And the children of Israel did according ² to the word of Moses ³ : and they ³ required ⁴ of the Egyptians ⁵ vessels of silver, and vessels of gold, and raiment.	² as Moses com-manded them: <i>o.</i> ³ asked <i>o.</i>	² Chap: 3. 22. & 11. 2. ³ Chap: 11. 3.
36. ⁴ And the Lord gave ⁵ the ⁶ people favor in the sight of the Egyptians; so that they ⁷ gave ⁸ those things unto them, and ⁹ they spoiled the Egyptians.	⁴ his <i>o.</i> ⁵ lent <i>o.</i> ?	⁶ Gen. 15. 14. Chap. 3. 22. Psal. 105. 37. ⁷ Numb. 33. 3. 5. ⁸ Gen. 47. 11.
37. And the ¹⁰ children of Israel journeyed from ¹¹ Ra-meses ¹² to Succoth, about ¹³ six hundred thousand on foot, that were men, besides ¹⁴ children.	¹⁰ Letopo-lis, after-ward Babylon. <i>Jos.</i> ¹¹ women and <i>o.</i> <i>Jos.</i>	
38. And a great mixture went up also with them; and flocks and herds; ¹⁵ very much cat-tel.	¹⁵ and <i>o.</i>	
39. And they baked unleavened cakes of the dough which they brought forth out of Egypt: for it was not leavened: because ¹⁶ they were thrust out of Egypt, and ¹⁷ could not tarry; neither had they	¹⁶ the E-gyptians cast them out, for they <i>o.</i>	

	Various Readings.	Parallels;
prepared for themselves any victuals ¹ .	¹ for their journey o.	
40. Now the sojourning of the children of Israel, ² and of their fathers", which they sojourned ³ in the land of Canaan, and " in the land of Egypt, was four ² hundred and thirty years.	² —Heb. ³ —Heb.	² Gen. 15. 13. Acts 7. 6. Gal. 3. 17.
41. And it came to pass at the end of the four hundred and thirty years, ⁴ even the self same day it came to pass", that all the ⁵ hosts " of the Lord went out of the land of Egypt ⁶ .	⁴ — o. ⁵ host o. ⁶ by night o.	^h Deut. 16. 6.
42. It is a ⁷ h night of " observations unto the Lord, for bringing them out from the land of Egypt. This is that night to be observed to the Lord, by all the children of Israel in their generations.	⁷ — o.	

N. B. If to such an Edition of the Bible were also added all the *original Testimonies of Antiquity*, [at the bottom of each page or column,] which confirm or illustrate the several Texts, in the several Authors *own words*, some examples of which Testimonies are already exhibited in this paper, we should want but small Comments upon them, and should very little fear any Opposition to them.

July 20,
1732.

WILL. WHISTON.

